MILITARY CHAPLAINS' REVIEW

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PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The Military Chaplains' Review is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the views of the Chief of Chaplains or the Department of the Army.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort George G. Meade, Maryland 20755. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted.

IN THIS ISSUE

The justification for the existence of the military chaplaincy must always be tied to religious ministry, whether we are involved in areas such as preaching, teaching, counseling, administration, or studying. The contents of this issue reflect something of the breadth of our ministry and should assist us in our special calling as servants of God.

Speaking at the Chief of Chaplains' annual Pastors Conference in St. Louis, Dr. John C. Fletcher discussed the challenges which the ministry faces today. One challenge is to move toward a realistic style of congregational leadership—away from the individual-idealistic style. This challenge involves developing reliable ways for the congregation to express and meet its needs, and discussing honestly and openly the quality of its leadership. Another challenge for each of us is to become authentically religious leaders within one's own religious tradition. Here the movement must be toward spiritual authenticity—away from an overly extraverted and externalized religious life.

Authentic pulpit leadership which encourages the congregation to express its views is the subject of Chaplain (CPT) Neal R. Davidson. In his article he shares the results of an experiment with innovation preaching formats which he conducted at Fort Monmouth. He concludes that although innovative formats are important in that they can help the chaplain communicate the message of God, it is nevertheless the content of the message which gives people ultimate meaning and security.

Two articles in this issue deal with professional relationships. CPT Gordon W. Sixty, a clinical psychologist at Brooke Army Medical Center, describes his role as a consultant to Clinical Pastoral Education students. His goal is not to transform chaplains into junior psychologists but to help them become better chaplains, particularly chaplain-counselors. He observes that one of the most important results of their association is the fostering of better working relationships between psychologists and chaplains in reaching their common goal of helping people. In another article Chaplain (LTC) Joseph E. Galle discusses the personal and professional relationships which chaplains develop with each other. His theme is that the mental images we have of ourselves and each other in the military setting affect the quality of our relationships. His concern is to encourage the development and maintenance of positive, mutually supportive chaplain relationships for the sake of serving the people of God freely and perceptively.

Ministering to military persons is carried on full-time by active duty chaplains and part-time by reserve component chaplains. That reserve chaplains have always been important is indicated by Chaplain (CPT) John W. Brinsfield in an article about chaplains of the American Revolution, fewer than 20 percent of whom ever marched more than fifty miles from home. These reserve chaplains ministered to soldiers near their

parishes. Yet their influence in the pulpit and the press may have been greater in the cause of American independence than their presence on the battlefield.

As if to underscore their importance, the final two articles in this issue were written by reserve chaplains. Chaplain (COL) Wilford E. Smith discusses recent pluralistic developments in America which may influence the chaplaincy. He notes that as pluralism increases, chaplains will need a well-tuned sense of constitutional fairness, a knowledge about new groups, and, above all, a desire to meet their spiritual needs. One way to meet some of the ethical needs of soldiers, according to Chaplain (MAJ) Glenn R. Pratt, is for chaplains to fulfill their obligations of moral leadership through the use of the small group process. Whatever the specific content of a chaplain's Human Self-Development Program, soldiers can become better persons when chaplains lead them in discussions which seek to discover the underlying ethical assumptions and values upon which their conduct is based. The small group process, according to Chaplain Pratt, encourages human self-development in that it can help to set persons free to make responsible choices, to direct their own lives—to be fully human. Indeed, one of the great challenges of the chaplaincy is ministering to the needs of the total community, an opportunity not easily duplicated outside the chaplaincy.

GERHARDT W. HYATT
Chaplain (Major General), USA
Chief of Chaplains
Pam 165–102

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MILITARY CHAPLAINS' REVIEW

Articles Page

Challenges to the Ministry Today
Dr. John C. Fletcher ---------- 1

Let's Try Innovative Preaching: An Experiment and the Results
Chaplain (CPT) Neal R. Davidson ---------- 11

The Psychologist as a Consultant to Clinical Pastoral Education
CPT Gordon W. Sixty, Ph. D. ---------- 21

The Effect of Mental Images and Peer Processes on Chaplain Relationships
Chaplain (LTC) Joseph E. Galle III ---------- 26

Those Doughty Chaplains of the American Revolution, Revisited
Chaplain (CPT) John W. Brinsfield ---------- 35

Pluralistic Developments in America as They may Influence the Military Chaplaincy
Chaplain (COL) Wilford E. Smith, USAR ---------- 39

The Moral Leadership of the Military Chaplain in the Small Group Process
Chaplain (MAJ) Glenn R. Pratt, USAR ---------- 46

Book Reviews ---------- 52

CHALLENGES TO THE MINISTRY TODAY

John C. Fletcher, Ph.D.

INTRODUCTION

I feel very privileged to address this gathering of chaplains. Having read the materials which were mailed, including James Anderson's book *To Come Alive*, I sense that my daily work and the work of this conference are part of the same stream. My work involves me in attending the needs of the first congregationally based seminary in the country. Your work in this carefully planned conference involves you in estimating the needs of your congregations and your own needs as ordained religious leaders. What joins us in spirit, I believe, is a shared concern for developing the quality of religious leadership in all of the religious communities. Leadership, as we can easily see from the agonizing plight of our nation and its organizations, is the most precious social resource—far more important than money or technology. I have been engaged in a common quest, with many of the persons involved in this conference,to improve the quality of the process by which men and women are recruited, educated into religious leadership and creatively supported while in that role throughout their careers.

I have learned two indelible lessons in this quest, and I think these two assumptions should be shared with you:

1. The relationship between the religious leader (priest, pastor, or rabbi) and the congregation is the primary relationship in a congregation. It is within this relationship that the norms of parish life are actually developed. Another way to say it is that people really learn, for better or worse, the meaning of Gospel or Torah, in terms of how they are treated and treat others in a congregation with a designated leader. The key to the health of a congregation and its development is the pastoral relationship. Thus, the relationship between pastor or rabbi and congregation has very great life and death consequences, since people actually become practicing Christians or Jews by living in a series of relationships as leaders and members of congregations. In fact the quality of religious life and its impact on the moral health of our communities is probably never any greater than the quality of the relationship between ordained leaders and their congregations.

2. The most important act, next to renewing the covenant, that a congregation does, is to select a new leader. If the religious community

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Dr. Fletcher is Director of Inter/Met (Interfaith Metropolitan Theological Education, Inc.) of Washington, D. C. This speech was the keynote address given earlier this year at the Chief of Chaplains' Pastors Conference. Dr. Fletcher earned his doctorate at Union Theological Seminary, New York City, in Christian Ethics.

is one which practices assignment of leadership, as in your case, or in the case of Methodist or Catholic polities, then the most important act is how leadership is assigned. In this act, the congregation or organization in question reveals more about itself than at any other time. This moment is a prime time for education of the congregation as to its own values and hopes, as well as the most important time for the new pastor to be further educated in the delicate art of ministry. In fact, in Inter/Met we have learned more about how to design a process of basic theological education which meets the needs of young recruits from studying the needs of new pastors and rabbis of whatever age than from any other source. The philosophy of Inter/Met is that the basic needs of the young recruit and the new pastor at any point in his or her career are similar and three-fold:

(a) to form a realistic self-concept in fathoming the many rational and irrational experiences one meets in leadership in a religious community,

(b) to be authenticated as a teacher, preacher, or proclaimer of the religious tradition in one's own religious community, and

(c) to specialize in some (not all) of the roles of the ministry today.

We have tried to design a seminary education which not only gives new recruits support for meeting these needs, but prepares them for the many times in the future, indeed, in each new call or assignment, when these three needs re-appear. We who work in Inter/Met and our many friends are advancing the thesis that the future of theological education lies in the renewal of leadership in congregations, especially ordained leadership.

What I have said up to now is by way of introducing myself and my assumptions to you. I want now to move to the main points of my remarks—what I understand to be the major challenges or pressure points for change facing the ordained ministry today. As we go along, I hope to touch upon and deepen the two assumptions I have shared with you.

FROM IDEALISTIC TO REALISTIC LEADERSHIP

The first challenge to the ministry centers around the need to move from an idealistic to a realistic pattern or style of congregational leadership. Anderson's book is built upon this challenge, as I read it. The pattern of leadership into which I was inducted was highly individualistic and based upon the ideal type of the "great individual." Even the terms which we used for the clergyperson revealed this: "the" rabbi, the "parson," Herr Pastor, "the" Father. When I was coming along, ministers relied primarily upon their personal authority to negotiate their way through trouble. There was still some common consent that the clergy role set one apart from others in moral authority and wisdom. The basic rule was, when in difficulty, talk your way through it. We

believed that by taking thought and speaking clearly, even boldly, the problem would soon be solved. In fact, it was a highly individualistic style, the "lone ranger" pattern, in which words became "silver bullets" designed to solve tough problems. I learned this mode of leadership from the clergy I knew and admired the most—from seminary professors, and, above all, from the Bishops and committee members who inducted me at crucial points into the early years of the ministry. The theology which underlay this period was the neo-orthodox, dialectical theology of a few modern fathers of the church, mainly Protestant and European in background. The quintessential theological insight of that period, the infinitely qualitative difference between God and man, or in Barthian terms the experience of God as the "totally other," served to uphold the distance between the clergy and people, even as we lectured them about renewal of the people of God.

All of this synthesis began to come apart for me, for the first time, in my first assignment in the ministry in a suburban parish in Birmingham, Alabama. The years were the late fifties and early sixties, just prior to the explosion of the civil rights struggle. In our parish were many of the leading citizens and industrialists of the city, who had built for themselves the affairs of the industrial city, or designated others in their place. Anyone who could read the signs of the times could see the struggle coming, and we did. Our methods of change, however, were verbal and rhetorical. We believed that we could move them with words. The liberal clergy, distanced as they were anyway by their theological and ethical training, were soon alienated beyond repair from influential persons who might (as I reflect upon those days) have been invited by their fellow white Southerners, which is what we were, to see that our self-interest was to change and to prepare for change. The life and death consequences of ineffective ministry came home to me when whites began to try to solve the problem with clubs and bombs rather than words. Three dead little black girls in a bombed-out Baptist Sunday School were in no small part related to a climate which my own profession and my training had helped to create. Communities with highly unified, informed, and vigilant leadership in which consultation was practiced form the beginning, like Atlanta, raised the price too high for bombs and violence as solutions. I and other clergy did not do our part, nor did we know how, to assist our white congregations to come to terms with their fears and conflicts in a creative way. I still remember with shame the sight of my own Bishop's signature on a request signed by eight white religious leaders that Dr. King and his demonstrators leave Birmingham alone. That request led to Dr. King's historic "Letter from the Birmingham Jail." White liberals did not know, in those days, that segregation was as much their problem and their doing as their white opponents. A rhetorical approach to change helped us to shift the blame to other whites and to divest ourselves of responsibility. There was little except rhetoric in my own training to prepare me or my

congregations for the struggles of the last fifteen years. I know that no amount of eloquence can deliver a white community from the self-hatred of racial superiority; no degree of rational persuasion overcomes the generation gap, and as long as I assumed that I had an answer in religious terms for right behavior, no movement of liberation or redemption ever began through me.

The essence of the individual-idealistic style of ministry is that the ordained leader organizes the life and program of the congregation around his own needs. It is his religious and ethical vision which is paramount and his suggestions which are most apt to be acted upon. I was taught that it was theologically suspect to ask the congregation what they needed, because the force of sin was so great that people really could not know what they needed, (which was really Christ), and if they did say what they needed, it would surely be tainted. With this arrow in my quiver, I felt wary and threatened for a long time whenever genuine needs made themselves felt, especially those contrary to my own need to be in theological and ethical control.

Change to a realistic style of religious leadership means developing reliable ways for people in the congregation to express needs, develop the means to meet these and to tell the leadership how they feel about how they are being led. Realism is honest about the fact that the needs of persons bring religious communities into being. Congregations are human institutions—not creations of God, but of man. The healing that people need when they join congregations comes from God, not from man. Realism distinguishes the vessel from the treasure, but does not neglect the vessel.

Developing realistic leadership means that the ordained leadership is to be found asking, helping, enabling the congregation to meet its mutually defined responsibility, and helping the people to evaluate their own efforts. The quintessential theological insight of realism is that God's life is shared with the life of humankind, and that the story of God and humankind is not finished, it is still in the process; that history is a great experiment which may fail. If the life of God affects our lives, if he shares our suffering and hope, might not our lives affect his own life?

A hallmark of realistic leadership is that it desires to raise the level of truth-telling in the congregation, truth-telling between the leader and the members, as well as between the members themselves. During the past year as we have watched a national tragedy of suppression and hedging of the truth, many Christians and Jews have been tempted to self-righteousness and moral outrage. But what have we really to be self-righteous about when we compare the quality of truth-telling in the average congregation with that of our national life? Do we not contribute to a climate of evasiveness every time we allow destructive behavior in our clergy or congregations to go unchallenged?

One congregation in Washington, D. C., I know very well has worked for the past fifteen years to raise the quality of truth-telling. The clergy

and people have devoted themselves to large and small tasks of telling the truth to one another. Two examples from that congregation exemplify the benefits of realistic leadership. In the first, a leading member of the congregation took her own life. Rather than go into Sunday service as usual, the minister invited the woman's psychotherapist to meet with the congregation, to allow them to express their grief and anger over the hostility of their loved one's suicide, and then to decide if they could go on with the service.

On another unforgettable occasion, the Suffragan Bishop came for Confirmation. He began his sermon on a vague theme about worship and managed in the first five minutes to bewilder the flock. A young man near the front stood up and quietly interrupted his chief shepherd with the words, "Bishop, I am not sure if I am alone, but I haven't been able to follow a word you have been saying." A chorus of support and "Amens" broke out all over the congregation. With that the Bishop said, "I should have known better than to try to stay up until 3 AM this morning and come here today, especially when I am so unprepared. Now let me tell you about my own life and some of the pressure I am under." Then he began to preach and to ask for help. It was one of the most genuine and moving experiences of communication I have ever witnessed. But this witness of truth-telling was preceded by fifteen years of hard work at every level of congregational life on such simple things as ending meetings with evaluation of how the meeting went and how people were treated.

If the essence of the religious experience is to confess our dependence beyond ourselves for health and healing which are not ours to command, then blessed are those ordained leaders who come down from the broad plain of idealism sufficiently to live on the rocky ridges of their people's needs and to enable them to ask, to seek help, and to give thanks for each step along the way.

Realistic leadership does not accommodate itself alone to the needs of congregations, since we are not self-sufficient or complete. But realism does begin with where people are and takes them forward, expecting growth and change. I have seen the gradual evacuation of the liberal religious dream of congregations which were supposed to live on the strength of their militant service and witness to others, because the basic needs of the members were neglected or even spurned by self-righteous clergy who overlooked the people's needs to be together in enough of a community to learn what resources the church and synagogue provides for powerful living and dying. If the 40% of American adults who attend services regularly become as effective in their daily living as they are enabled to in our congregations, then we, as leaders, are held accountable for their effectiveness before the bar of divine as well as secular judgment.

RELIGIOUS AUTHENTICITY

The second challenge to the ministry today is to become *authentically* religious leaders. A certain poverty and emptiness of spirit has been the case for some time with us clergy. It was not too long ago that it was thought that standing on a picket line, which may be a good thing in itself, was a special act of piety, equivalent to prayer. The symptomatology of spiritual inauthenticity goes like this: incessant, driven activity with little connection to an inner life; no time for prayer or meditation; on examination there is no spiritual training for prayer, even if there were time; borrowing on someone else's theological pilgrimage, rather than living one's own; vagueness about one's own religious tradition; vulnerability to faddishness in church and society; inordinate fear of death which prohibits a genuine ministry to the dying; separation of the life of holiness from the quest for justice. Do you recognize the symptoms?

Some Washington colleagues of mine have just published the first stage of their results of a study of spiritual growth and maturity in modern persons. In their first small sampling, they interviewed 29 pastors and rabbis around the question of the characteristics of lay people they regarded as "Spiritually mature." One notable thread running through the choices was that these clergy picked persons who were high on social involvement and low on prayer life.

I first began using the term "religious inauthenticity" after a research project which Inter/Met undertook before the school was planned. We went out into over fifty area congregations to ask small groups of laity to tell us the five greatest problems they had experienced with the ordained clergy. The findings were highly similar: the first intensely felt problem was always what one layman called "religious inauthenticity," others described by terms like "pious and hypocritical," "he speaks down," "he doesn't have his head and his heart together." In case you are interested in the other four, they were in this order:

(2) "organizational ineffectiveness"
(3) personal and family problems
(4) financial problems
(5) self-destructiveness; e.g., alcoholism.

We are woefully underdeveloped and undereducated in the task of assisting our congregations in a meaningful spiritual journey through the stages of life, especially in a modern, highly transitory life. Some creative means to allow small groups of parishioners to think through the heights and depths of their spiritual experience is a necessary prelude to their seeking more communion with God and with one another. But if their pastor has never begun his own journey, how can he or she lead others?

I am personally convinced that one of the effects of most seminary education is to delay the experience and opportunity of being authenticated (or "called" as we used to say) in a congregation and to replace it

with an externalized, overly intellectual form of authentication by scholars and seminary officials. A seminary is not a congregation. Every new pastor knows that even though he has been officially "called" or assigned to a congregation, the real process of being confirmed or authenticated as a spiritual leader will come only in the mysterious intersections of his own spiritual biography with hundreds of other lives. Every event in the parish, in every meeting, every liturgy, is an opportunity for spiritual growth and leadership. Offering one's own biography to others through preaching and teaching is one kind of help, but it does not necessarily help others to form a coherent picture of their own hunger for God or how they might set out on a journey to communion.

The consequences of an overly extraverted and externalized religious life in the clergy are painful and even terrible to behold. Dr. Kubler-Ross's study of the stages of terminal illness (*On Death and Dying*, New York: MacMillan, 1969) shows that the more externalized the concept of religious hope the more terror-filled are the last stages of dying. If we compulsively activist clergy select a model of piety for our congregations which is high on social involvement and low on introspection, do we not in effect undergird the same social selectivity which condemns older, inactive people to a national junkyard and glorifies youth and vigor, thus increasing the terror of and repression of death? How can a congregation which never takes time to take stock of itself ever respect the need to "number our days" and to prepare for the death which is part of life? New signs of religious experience as in glossolalia, transcendental meditation, or intercultural experimentation, are all signs of hunger for depth of spirit and experience. We ignore them as a testimony to our own spiritual blindness and put them down to our own peril as leaders. Yet I am convinced that the quest for spiritual growth must not stop with sheer openness to new experience, but press on to change the way we study and grow in the early and continuing years of our training as pastors. There is a fundamental violation of spiritual wholeness and knowledge done by the dividing up of a theological curriculum into eight or ten areas, each of which has its own rite of passage. Thus does the organization of knowledge divide and atomize experience rather than unify it. What we study and the way we study in seminary and beyond should help us to unify and make sense of the divided, fragmented experiences we are having, rather than contribute further to the already bewildering segmentation of life.

What is more, theological change is required if we are to become more faithful to our calling. In the theology of an earlier period, a sharp distinction was made between "faith" and "religion," the latter being understood as always in danger of idolatry. Religion, according to Barth and later Bonhoeffer, is any human activity to reach the beyond, and that activity by their definition is tainted with self-striving and self-defeat, since the definition of faith is the acceptance of God's coming to us. I submit to you that one of the latent consequences of this theology is

that it makes people guilty and despairing of reaching out to God in worship, prayer and meditation.

One of the theologians who argues for a distinction between religion and faith is Gerhard Ebeling. He defines the structure of what "religion" means as the desire to give God something, instead of simply receiving everything from him. Faith is better according to Ebeling, so that "we can give to God only that which he already has—his honour, and this honour is his mercy, and therefore God can only be honoured by faith." (*The Nature of Faith*, tran. R. G. Smith, Philadelphia: Muhlenburg Press, 1961, p. 145.)

How can this idea of a "receiving" and not a "giving" faith stand the test of Romans 12, where we are appealed to "present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship?" Not at all, I think, for what Ebeling and others do not see is that both giving to and receiving from God are elements of a whole and faithful relationship. Both elements, not one alone, can become idolatrous. In my more cynical moments, I imagine that the practice of theology, like any other profession and job, has its own ideology, and a set of hidden assumptions in order to justify the continuance of certain persons in positions of power and moral prominence. Could it be plausible that the theologians of this period, who were caught up in the vision of the "totally other" God coming graciously to us, and who were also in revolt against cultural religiosity and surrogates for Christianity, get themselves caught in a subtle trap of justifying a one-sided, dogmatic concept of faith, which in turn casts suspicion on the practice of religion? Among the many causes of separation of seminary and congregation, of theory and practice, might not theology itself have been shaded into an unconscious defense of the role of theologian? My own favorite teacher, Reinhold Niebuhr, would never call himself a theologian, and I suspect that he had more insight into the self-serving quality of ideology than any modern thinker.

The theological movement of our day must be ever more pluralistic and experimental in theory and practice. Do not mistake my intentions. Truth claims are important, and the work of the theological quest is to explore the living truth of the claims of Torah and Gospel. But the kingdom of truth, I submit, is not a realm where everything is set to rest, but where everything is set in motion and in growth.

To become authentic as religious leaders will involve us in moving on from the theological inheritance, which for Christians has the danger of ending in a religious ethnocentrism that faith is superior to religion. The theological pluralism of the society is also mirrored in the parish. One does not have to journey to Asia or Latin America in order to be placed in the older role of missionary. The religious life of the missionary in a "global village" is gradually becoming our life. I know of no more important or pressing task for the clergy right now than to search out their own roots and values and to renew the quest for a richer spiritual life.

DEVELOPING PERSONAL POWER

The third pressing challenge is closely related to the second, and I would call it the need in the clergy to develop our personal resources as individual selves. We are, after all, no more effective as clergy than we are as human beings. Yet our profession has been marked for some time by a state of inter-personal weakness or powerlessness. To judge from the literature about our profession and the studies of stress which have been done with it (e.g., Mills and Koval, *Stress in the Military*, IDOC Publications, 1971) the work of the ministry constantly leads us into situations in which to be personally authentic we face choices to put others under stress. The work of the ministry is to enable growth and divine healing, and neither of these comes without pressure and conflict. We are constantly confronted by the evasion and side-stepping of others, only to find ourselves evading our own authentic needs and self-respect. Anderson's example of Pastor Smith (*To Come Alive*, p. 89) and his unacceptable feelings of anger at being opposed is a small slice of a million yards of material in the life of the ministry.

The historical landscape is littered with the professional remains of hundreds of our colleagues who have withdrawn and migrated out of the ministry. Many persons left the ministry because they really needed to in order to gain their own authenticity. But many others left because they were isolated and alone in their work, abandoned by a fragile and essentially uncaring religious organization. I am convinced that the individualism and isolation which marks early recruitment and education leads the young clergy not to expect that they can receive emotional help from their peers or from their judicatory or diocese. What is often a problem in the system itself, such as low pay and lack of mobility, will subtly be twisted by many religious superiors into charges of rebellion when clergy begin to complain and grow restive. Our own sense of self-esteem and value is intimately tied up with the norms of the institutions in which we work. If clergy generally are found to have a low sense of self-esteem and to be overly dependent, then this should not be understood as "their fault" or approached through individual therapy alone. The quality of life inside congregations and denominations is in part responsible for the loss of personal power and confidence of clergy. Unsupported, undeveloped religious organizations attract dependent persons to leadership who in turn engender dependency in congregations which in turn neglect their responsibility to support and develop the leadership in congregations. You see how the vicious circle works.

The practicing minister needs constantly to have a realistic picture of himself as he moves in and out of the many encounters, rational and irrational, in the congregation and community. One cannot maintain a realistic picture of oneself without openness to feedback, positive and negative. The essence of mental health, as I understand it, is that the picture of myself which I hold and the picture of me which is held by others are consistent. The quality of life in most congregations, how-

ever, is so low that the congregation will allow the clergyperson to engage in the most bizzare differences of behavior from one situation to another and to hold completely unrealistic images of himself or herself. Likewise, the same thing can be said of the religious leader moving the congregation to hold an inconsistent picture of itself, e.g., as a "warm family" when in fact no one feels welcome, or secure when in fact the congregation feels threatened. I know one pastor who cultivates the picture of himself as a highly desirable and employable preacher whom any seminary would be privileged to hire as a professor, when in fact the majority of his congregation is counting the days until retirement comes. The tragedies which have been spawned by our fragility as persons, our unmet needs for self-respect, and the notions of most denominational leaders that self-respect among the clergy is not an organizational issue have been countless.

To learn to ask for help is the essence of personal and religious strength. To learn to ask our congregations to help us maintain a realistic picture of ourselves at work is the source of health in a ministry based on realistic leadership.

CONCLUSION

I trust that you can trace the coherence and fittingness of the three challenges of the ministry today with the three needs of the new pastor or rabbi which I mentioned in my introduction. We are all always *becoming* practitioners of our profession, in actuality, so we are in that sense, always new. To develop a realistic picture of oneself in the congregation requires a realistic style of leadership, or else what you get back when you ask people how they see you functioning are simply idealized avoidances of the question. To be authenticated as a religious leader in the congregation requires a new openness to theological and spiritual searching, as well as the personal security to enter deep waters with persons in the heights and depths of life's stages. To specialize in some and not all of the roles of the ministry today requires a careful assessment of one's gifts and strengths as a person and a practitioner.

My own hope for this conference is that it will live up to the quality of the planning done in preparation for it. My own hope for you and for each of us is that we can re-possess enough of the practice of the ministry in congregations in our lifetimes, since we are truly in danger of having lost control of that practice, to be able to pass it on intact to those who come after us. The spirit of this conference towards that goal is personally very reassuring.

LET'S TRY INNOVATIVE PREACHING: An Experiment and the Results

Chaplain (CPT) Neal R. Davidson

During the past few years many chaplains have looked with rising uneasiness on the effectiveness of their preaching. They have wondered if a communication gap between pulpit and pew could be closed by using new and innovative sermon formats. Is the death knell sounding for the traditional sermon? Many authorities (Berger, Boyd, Cox, etc.) have intimated as much, forecasting that with the widespread public acceptance of modern communication methods, the sermon will vanish altogether unless it too adopts these methods.

A new look at communication methods began in 1950 after Kurt Lewin reported results from experiments which set the pattern for reassessing the nature of communication. He demonstrated that communication is two-way process. "Lecturing does not insure communication," he concluded, "but rather it is a process in which the audience remains chiefly passive." [1] Religious writers agreed and related his findings to the sermon. Lewis J. Sherrill spoke of one-way communication as communication by "pressure." "While an encounter with God can result from one-way communication about God, more is experienced when the process becomes a two-way dialog." [2]

In the Spring of 1973, two chaplains at Fort Monmouth, New Jersey, became concerned with the two-way effectiveness of their sermons. They too wondered if new sermon formats could further better communication with their congregations. New methods were therefore tried. However, they felt uneasy about these methods and asked themselves, "Has changing the usual and accustomed methods of preaching resulted in more effective communication or helped the worshipers participate in hearing the Word of God so they can really 'know what we are saying?' " [3] In order to answer these questions and bridge the gap between their expectations and what the congregation actually experienced, the chaplains decided to conduct an experiment in which the congregation's response toward innovative formats could be compared against the traditional sermon format.

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[1] Kurt Lewin, "Group Decision and Social Change," *Readings in Social Psychology*, ed. Theodore M. Newcomb & Eugene L. Hartley (New York: Holt and Company, 1947) pp. 334–5.

[2] Lewis J. Sherrill, *The Gift of Power* (New York: Macmillan Company, 1955) p. 85ff.

Chaplain Davidson is assigned to the Electronics Command (AMC), Fort Monmouth, New Jersey with specific responsibilities in Religious Education, Youth and Communication ministries. This article is based upon an experiment in innovative preaching conducted at the Fort Monmouth Post Chapel.

METHOD

The experiment was conducted by one chaplain in the General Protestant Service during September to November, 1973. Ten sermons were preached, one of which followed the traditional format and nine used innovative formats. Approximately 175 persons participated in the experiment each Sunday, of whom 66% worshiped every week. The profile of the congregation indicated the following: male, 48%; female, 49%; under 12 years of age, 6%; ages 13–24, 30%; ages 25–35, 23%; ages 36–49, 23%; age 50 and over, 19%. A "Congregation Response Card" was completed by the worshipers at the conclusion of every sermon and results were tabulated from these responses.

Definitions

A monological sermon, delivered from a pulpit following a manuscript or prepared notes, and outlined with an introduction, two or more points, and a conclusion was defined as traditional. All other sermon formats were considered innovative for the purpose of this experiment.

Measurements

Results were tabulated from congregational responses to five questions:

1. Did you feel involved in the sermon?
2. Did the format help you gain new insights into the sermon text?
3. Did the format assist you to understand the message of the sermon?
4. Did the format allow God to speak directly to you?
5. Did the format encourage you to worship next Sunday?

Limitations

1. Formats were chosen which could appeal to all age groups and not just to one segment (e.g., youth, middle age or retired).
2. All sermons were preached within the normal worship pattern of the congregation. This included the Order of Worship and time during this order which had been alloted to the sermon (20–25 minutes).
3. The sermons were based on biblical texts, selected to follow a single lectionary or the church year. The lectionary chosen was that used by the Lutheran Church in America. This limitation was imposed in order to insure that the preacher would develop his sermons from text to format.
4. In using each format, the chaplain had to consider the layout of the [illegible] sanctuary; he had to work with what was normally available, such as lighting, stationary pews, fixed altar railing and building acoustics. This limitation took into account the multiple denominational use of the chapel which precluded using extensive equipment which could not

[3] I Corinthians 14:16 (NEB).

be removed from the chancel in time for other worship services. Since most military chapels are constructed along the same floor plan and have multidenominational use, the limitation allowed for results which could be more meaningful to other military chaplains.

5. Sermon preparation could not begin more than two weeks prior to the date of delivery. Although the entire series was planned in general terms long before the first sermon was preached, preparation time of particular sermons was limited in order to inject realism into the experiment.

6. The preacher would follow his normal routine of counseling, staff meetings, and other duties associated with his ministry. He would not be allowed extra time during the normal day in which to prepare these sermons. This limitation probably had a bearing on the sermon quality, which in turn was reflected in the response to the format. Such a limitation was needed, however, to test accurately the usefulness of these formats for a typical military chaplain.

Formats

Ten different formats were selected and used in the order listed below. This order was chosen based on the ability of the format to be used with a text. In planning the series, however, an attempt was made to use those formats at the beginning of the series in which the preacher alone made the presentation. Sermons which actively involved the congregation were in the second group. A final group of sermons included those which involved several persons in prior preparation and delivery.

1. Role-playing. This was a first-person sermon based on the Gospel lesson for the day, Luke 17:11–19. The incident related what happened after Jesus cured ten lepers. One leper returned to give thanks, nine hurried to the priest to be declared clean, as the law demanded. The preacher assumed the role of one of the lepers who did not return; he looked back upon the event and reflected upon how this meeting with Jesus affected his whole life.

2. Narrative. Story telling has always been part of man's life. The person who is willing to enter into the story action and rely upon it to carry profound meaning is able to move from the concrete world of today and understand it in light of deeper truths. This sermon was a vignette documenting a few minutes in the life and thoughts of a contemporary man. Through his own situation he came to understand the meaning of the feeding of Elijah by the widow of Zarepath as related in 1 Kings 17:8–16.

3. Object. This sermon was a communion meditation which utilized various objects as visual aids. The objects illustrated two points in the sermon. The first set of objects—a bowl of flour, two birds and an animal, each of which represented Old Testament sacrifices—pointed toward the sacrifice of Christ and God's call to repentance. The second set of objects used pieces of bread and clusters of grapes. These items were given to the congregation to eat, allowing the

sense of taste to reinforce the sermon point, namely, that through the Supper God offers forgiveness and strength.

4. Group Activity. As a means of reinforcing Paul's words concerning Christian "oneness in Christ," the congregation was asked to rise and join hands, forming a circle of unity around the nave. As the congregation stood in this circle, the preacher emphasized the need to understand ways in which the circle of unity can change from a symbol to a reality when, as God's people, they were willing to put words concerning oneness into actions. The sermon text was Ephesians 4:1–6.

5. Discussion. Basic thoughts contained in 2 Chronicles 1:7–12 were delineated by the preacher in a five minute homily. In describing the fall of Solomon, he stressed the theme: God rewards those who are faithful in the task he has given to them. At the conclusion of the homily the preacher stepped into the center aisle of the nave, where he engaged the congregation in a discussion of the theme by responding to their questions and observations on the text and homily.

6. Antiphonal. This format was used in an attempt to develop a meaningful way to hold a congregation's attention during the study of an entire biblical book—in this case Jonah. A section of the book was read by the lector. The preacher then rose from his seat within the congregation and commented on the verses. These comments were couched in contemporary language and referred to the familiar setting around Fort Monmouth. The entire congregation then joined in singing selected verses from the folk hymn "Jonah," chosen to reinforce the previous thoughts. This three-mode cycle was repeated until the book was completed. The congregation experienced the book of Jonah in three media: scripture reading, verbal comments and singing.

7. Reader's Theater. Reader's Theater is a presentation in the form of a dramatic reading. This sermon was a reading taken from selected portions of the Medieval drama "Everyman." The reading portrayed Everyman's search for someone who would go with him to answer Death's summons to appear before God and give an account of his life. He asked various persons to go, namely, Friendship, Cousin, Good Works and Good Deeds. All refused. Finally he pleaded with Faith; she alone agreed to accompany him on the trip. The sermon was based on Revelation 7:2–5, 9–17. It involved seven persons in the presentation.

8. Dialogue. This sermon was a conversation between the preacher and one lay person from the congregation. It developed from their study of Ephesians 6:10–14 and Paul's description of the Christian's struggle against the "principalities of this world." The two participants discussed the growing interest in Satanism and the occult, the relationship these have with the text and the impact of these ideas upon a person who professes the Christian faith. The discussion was not rehearsed; it was a continuation of private discussions held previously. There was no preselected point toward which the sermon flowed but was concluded by

the preacher who, at the end of the allotted time, summarized what had been discussed.

9. Traditional. This was a three-point sermon following the definition given for a traditional sermon. It was based upon Matthew 18:21–35 and the theme "Forgiveness."

10. Drama. A cast of three, pre-selected from lay persons within the congregation, dramatized a modern parallel to the story of the Ten Virgins, Matthew 25:1–12. The scene was outside a door leading to a wedding reception hall on a military post. Two lady guests pleaded with an MP for entry into the formal reception. He refused entry on the grounds that the bridegroom gave specific instructions, "no one is to enter the hall after I arrive." The ladies argued that this restriction was foolish and unreal; after all, the only reason they were late was that they had stopped at home following the chapel ceremony to "freshen up their lipstick." A telephone conversation with those inside the hall failed to gain them admittance and ended abruptly when the bridegroom hung up the phone leaving those on the outside "cut off."

RESULTS

The results obtained from remarks on the Congregation Response Card were analyzed according to a simple scheme. Each question on the card was answered by the worshiper in a form which indicated a positive, neutral or negative reaction to that aspect of the sermon format delineated by the question. Positive responses toward the traditional format were numerically added, computed as a percentage, and used as the experiment's norm. Positive responses toward each innovative format were similarly computed.

The final steps compared these percentages by placing the corresponding sermons into three categories: a) those innovative sermons which recorded a greater positive response than the traditional sermon format, b) those sermons which had nominally the same response for both the innovative and traditional formats and c) those innovative sermon formats which received a less positive response than the traditional format. These categories have been labeled: Positive Variances, Nominal Variances and Negative Variances.

Positive Variances

The sermons which received greater positive response than the traditional format were: the Object Sermon, Group Activity Sermon, Antiphonal Sermon and Reader's Theater. Within this category the Group Activity and Antiphonal sermons recorded greater positive responses for each of the five questions in the measurement. The Object Sermon and the Reader's Theater were more positive in answer to four out of the five questions.

The response to each question is shown below. The percentage indicated represents the positive reaction of the congregation to each question.

1. Did you feel involved in the sermon?
   Traditional, 61%; Object, 71%; Group Activity, 87%; Antiphonal, 68%; Reader's Theater, 59%.
2. Did the format help you gain new insight into the sermon text?
   Traditional, 20%; Object, 45%; Group Activity, 44%; Antiphonal, 52%; Reader's Theater, 47%.
3. Did the format assist you to understand the message of the sermon?
   Traditional, 30%; Object, 48%; Group Activity, 45%; Antiphonal, 58%; Reader's Theater, 50%.
4. Did the format allow God to speak directly to you?
   Traditional, 42%; Object, 42%; Group Activity, 48%; Antiphonal, 47%, Reader's Theater, 44%.
5. Did the format encourage you to worship the following Sunday?
   Traditional, 64%; Object, 68%; Group Activity, 68%; Antiphonal, 73%; Reader's Theater, 69%.

Nominal Variances

Two sermons showed only nominal variances from the traditional sermon. These were the Role-playing and the Discussion sermons. They ranged within two percentage points for each question in the measurement.

Negative Variances

Three sermons were placed in the negative variance category: Narrative, Dialogue and Drama sermons. This was the most difficult category to complete since there was no consistent pattern within this group of sermons and thus it was difficult to consider them negative. They were placed in the category based on the degree to which they were less positive than the traditional sermon format as indicated by two or more questions in the measurement. All three were more negative to question numbers four and five of the measurement, but each was significantly positive in response to question number two. The responses toward the other questions varied with the format. Results show:

1. Did you feel involved in the sermon?
   Traditional, 61%; Narrative, 51%; Dialogue, 38%; Drama, 63%.
2. Did the format help you gain new insights into the sermon text?
   Traditional, 20%; Narrative, 34%; Dialogue, 32%; Drama, 34%.
3. Did the format assist you to understand the message of the sermon?
   Traditional, 30%; Narrative, 31%; Dialogue, 27%; Drama, 31%.
4. Did the format allow God to speak directly to you?
   Traditional, 42%; Narrative, 24%; Dialogue, 29%; Drama, 23%.

5. Did the format encourage you to worship the following Sunday? Traditional, 64%; Narrative, 60%; Dialogue, 55%; Drama, 27%.

Results Tabulated According to Sex

The overall response to the series was also tabulated according to sex. When analyzed these results showed that both males and females reacted similarly toward all of the formats used in the experiment.

Results Tabulated According to Age Groups

There were no significant differences in response when the results were tabulated according to age groups. This was a surprise. It was assumed at the beginning of the experiment that older members in the congregation resist change and would show a negative response to the innovative formats. This assumption was not substantiated.

Results Tabulated According to Worship Patterns

A close correlation was noted between the worship pattern of individuals and their response to the questions in the measurement. The response to each question was always in the following positive to negative sequence: those persons who worshiped weekly were the most positive in their response followed by those who worshiped twice per month, then those who worshiped less than monthly and finally the persons who worshiped monthly. The group who worshiped monthly was very negative. No more than 20% of this group had a positive response to any question in the measurement for any format.

INSIGHTS

Six insights were gained from the results of this experiment:

1. Active involvement by the congregation in the sermon does not mean that deeper insights into the scriptures will be achieved. Many preachers feel that if they can promote physical involvement or conversation and dialogue, these will automatically bring about more meaningful communication. One person wrote, "How could I help but be involved when you got me up out of my pew and into the aisle?" The same person, however, indicated that beyond physical involvement she received no new insights into the text nor did the format encourage her to worship again the following Sunday. The conclusion drawn is that preachers cannot assume that a format which promotes physical involvement or a discussion has opened effective two-way communication.
2. Older people are not against change. This insight is important for the preacher who accepts the premise, "young people want change, older people will be against change." Some chaplains might feel that they will "split" their congregation if they change the format of the Sunday sermon and they don't want to lose the older members. The experiment indicated that while several persons 50 years and older were very negative, the age group as a whole was not—in fact, their response was

slightly more positive than that received from the 13–24 and 25–35 year old age groups. This insight is two-sided, indicating younger people will not automatically accept new sermon formats simply because they are in contemporary form, and older persons will not reject them simply because they are new and innovative. It also implies that age is not the most important criterion which governs the response of an individual toward a specific sermon format.

3. Sermon formats which use the more artistic literary forms cause the greatest polarization within the congregation. This same insight was perceived by John Killinger and emphasized in his book, *Experimental Preaching*. He writes:

> And the Church, far from being the D.E.W. line of culture which McLuhan claims that artists are, is actually the Maginot Line—the line of last resort, where fortifications are thickest and trenches deepest and desperations highest.[4]

This is not to say, however, that all persons in the congregation found the "artistic" or literary sermons difficult to understand. Many indicated that the formats made it possible for them to see themselves in new ways and thus found the new formats a definite aid in allowing God to speak to them. The insight for the preacher is that if a literary format is used great care must be exercised in its use, since these formats are most likely to cause divergent feelings and polarize reactions with the congregation.

4. People who worship infrequently will not immediately change their worship pattern when new and innovative sermon formats are used. It has been expressed to preachers that if they would "modernize" sermon formats, people who now stay away from worship services will return. The response to this experiment does not support this belief. The most negative responses were given by those persons who worship infrequently. (A further study should be made concerning this point, however, since the strong reaction could indicate that the formats were very effective in opening two-way communication; the negative response could be against the message rather than the format).

The experiment did indicate a significant positive acceptance of new and innovative sermon formats by people who worship weekly. In the experiment, 66% of the worshipers were involved on a weekly basis, and from this group 61% found the sermon formats to be helpful and meaningful. This indicates that the chaplain who would like to use new and innovative formats should not hold back from using them for fear of rejection by those who worship each week (a commonly accepted fear).

5. Variety in sermon formats is important. The most consistent comment received indicated the frequency with which the congregation desired a specific format to be used. A special question asked, "How often would you like this format used: weekly, monthly, occasionally,

[4] John Killinger, *Experimental Preaching* (Nashville: Abingdon Press, 1973) p. 24.

never?" Forty-seven percent of all responses were marked "occasionally."

The implication for the chaplain is that the congregation wants fresh and challenging sermons each week, using a variety of sermon formats—including the traditional format. Seven percent of the congregation, however, emphatically stated that they would never like any of the innovative formats used again. This simply points out that caution must be observed in using any of the new formats.

6. Format is not a substitute for content. This is perhaps the most important insight received from the experiment. There are those within and outside the church who keep telling the preacher to "get with it" and change sermon formats or preaching will die. This experiment indicated that format alone will not make the sermon more meaningful. Even when a new and innovative format achieves greater involvement and participation in the sermon by the worshiper, it is not necessarily meaningful preaching.

The container in which the message of God is packaged can produce eye appeal and can whet desire, but it is the content within this container which gives people ultimate meaning and security. Chaplains must be aware of this and utilize various media in the sermons, but at the same time recognize that media alone will not make effective sermons.

FINAL OBSERVATIONS

The results of this experiment have shown that new and innovative sermon formats can help the preacher achieve a meaningful two-way communication with his congregation; because of this communication the worshiper can be led into deeper insights into scripture. Further, the use of these sermon formats can renew congregational interest in the sermon and thus open new avenues through which God is able to speak to his people.

At the same time it cautions the preacher to choose these formats with care. The format has a definite influence on the message the worshiper receives from the sermon. Prior to selecting any format, therefore, the preacher must consider the message the format is to convey and then use a format which complements this message. He should also review those formats used in previous weeks to insure variety in his preaching. Finally, the overall attitude of the congregation toward specific formats must be carefully weighed so that the sermon can be meaningful instead of divisive. If these cautions are observed, chaplains can find that changing the usual and accustomed methods of preaching can perk up the congregation's interest in the

sermon, promote meaningful two-way communication and lead the worshiper toward deeper insights into the spiritual message and meaning of scripture.[5]

[5] A similar study has been made by Dr. John R. Brokhoff, Candler Theological Seminary, and is recommended for comparison; see John R. Brokhoff, "An Experiment in Innovative Preaching," *The Princeton Seminary Bulletin*, Volume LXVI, Number 1 (October, 1973) pp. 82–97.

THE PSYCHOLOGIST AS A CONSULTANT TO CLINICAL PASTORAL EDUCATION

CPT Gordon W. Sixty, Ph.D.

As a clinical psychologist, I served during 1973 as a consultant to the Clinical Pastoral Education (CPE) Program at Brooke Army Medical Center (BAMC). This program is supervised by Chaplain (MAJ) Max Burgin and is accredited by the Association of Clinical Pastoral Education. The purpose of this article is to describe the role of the psychologist as a consultant to CPE, to provide a working model for both mental health consultants and CPE Programs, and to emphasize the interface between psychology and religion, psychologists and clergymen.

Professional consultation with chaplain CPE students is intended to assist chaplains in improving their counseling skills, to help them recognize those counseling cases which appropriately should be referred to mental health professionals, and to enable them to identify the personal strengths and limitations which they bring to the counseling relationship. The goal is to help them become better chaplains and counselors, not "junior psychologists" by any stretch of the imagination. To this end, the psychological consultation consisted of several varied yet overlapping facets. These included: (1) weekly seminars; (2) psychological testing; (3) supervision of psychiatric interviewing and counseling; and (4) consultation with the supervisor regarding the progress of the students.

In order to put the psychological consultation into proper perspective, a brief description of the setting and overall program seems in order. Brooke Army Medical Center is responsible not only for patient care, but for professional training and education as well. The hospital itself has approximately 800 beds, and the medical center provides outpatient treatment in all medical and medically related areas. During the course of the year, the chaplains are assigned to the various hospital wards where they provide religious counseling, including pre- and post-surgery counseling. In this way they are exposed to a wide variety of illnesses, as well as with the associated personal and social problems. They are placed on an "on-call" roster which gives them the responsibility for meeting religious needs, day or night, of those patients who are very seriously ill, and providing counseling for family and friends of patients who may expire.

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Once a week each of the chaplain students meets with his supervisor for individual guidance. At least twice a week there are group discussions of verbatim accounts of ward visitations. The chaplains are assigned "preaching" responsibilities and tape-record their sermons, which are later scrutinized and evaluated by their supervisor and peers. Twice a week they participate in Inter-personal Relations (IPR) Groups, the emphases of which are personal growth and professional development. To facilitate communication within the families of the students, the supervisor meets with the wives once a week in a group setting; this serves the purpose of allowing the wives to ventilate their feelings and possible frustrations and to grasp a better understanding of the program as a whole. In addition, there is a psychological consultation—which is the focus of this paper and which will be described below.

WEEKLY SEMINARS

Each week I met with the CPE students for approximately two hours. During the first quarter of their residency, the emphasis was on didactic education in the area of psychopathology. The purpose of these seminars was to better acquaint the students with the primary psychiatric diagnostic categories and the symptoms and behavioral manifestations of each, and to impart a cursory knowledge of etiology. The seminars also served to assure relative ease in the use of psychological terminology and jargon.

The first quarter seminars also had more long-range functions. They encouraged the chaplains to accept their role as students (a difficult role change following several years of professional experience) and to view the psychologist as a teacher and resource person from another profession, rather than as a threatening observer who may be "analyzing" their behavior. In this way the foundations were laid for the practical experiences in the Psychiatric Consultation Service Outpatient Clinic.

During the second quarter, the seminars focused on discussion of various theoretical approaches to psychopathology and counseling/psychotherapy. As a result of this learning experience the students found that, in order to do productive counseling, no single theory or counseling approach provided "ultimate truth." It was stressed that although having a basic theoretical frame of reference was important for consistency in counseling, neither psychological theory nor techniques should come to be dogmatic or mechanical "tools of the trade." Rather, in order for them to be used effectively, theories and techniques must be congruent with personal beliefs and values and must "fit" the personality of the counselor as well as meet the needs of the client.

The focus of the third quarter seminars was on discussion of individual counseling cases, emphasizing accurate and in-depth perception and understanding of the client's problems, strengths, weaknesses and individuality, understanding the process of the developing relationship,

and evaluating the client's progress (or lack of it). Gradually, near the start of the fourth quarter, the emphasis of the seminars shifted from the client to the counselor. Discussions centered on awareness of the chaplain counselor's own needs and the manner in which they were met or frustrated in the counseling relationship. Also scrutinized was the effectiveness of their attempts at integrating counseling theories and techniques with their individual personality styles and personal theology, thus utilizing all factors to promote a successful counseling relationship.

PERSONALITY ASSESSMENT

In order to promote self-awareness and thus knowledge of their personal impact on others—in essence, the personality their clients will see, feel and experience during their own search for a better life—the students were administered a series of psychological assessment instruments, including the Minnesota Multiphasic Personality Inventory (MMPI), the California Psychological Inventory (CPI), and the 16-Personality Factor Questionnaire (16-PF). Individual feedback was provided following the first testing at the beginning of their residency. Feedback in the group context followed the second testing at mid-year, as well as the third testing near completion of their program. The students also made considerable use of their test results to promote their own personal growth. It served as a rather powerful tool for objectively pointing out personality strengths and "blind spots."

COUNSELING PRACTICUM

By the time the first quarter was ending, they began their practicum in the BAMC Psychiatric Consultation Service (PCS) Outpatient Clinic. It was agreed that during their practicum at the PCS they would function strictly as students in counseling, not as chaplains. This fact was made clear to each client they saw, so as to assure him that he would not receive religious guidance or advice unless specifically requested. Although a few questioned the chaplains' role, none refused to see them or objected to not being interviewed by a more traditional mental health professional.

Their one-and-one-half days per week included participation in the Staff and Case Disposition Conference and the Psychology Service didactic seminars. At first they observed the psychiatric intake interviews conducted by individuals of diverse backgrounds and levels of expertise. Later they conducted the interviews, at first being observed and then being on their own. It was hoped that by observing and doing psychiatric intake interviews, along with presenting cases in the staff meetings, they would learn to assess quickly and accurately whether they were the appropriate helping resource or if referral to another mental health professional was in order. Obviously, such a skill is

invaluable to the chaplain who does not regularly consult with members of the mental health professions.

As their levels of experience, skill and confidence grew, selected clients were assigned to them. The individuals were chosen so that they would be similar to those typically seen most often by chaplains for counseling, i.e., those with situational problems, adjustment reactions, mild neurotic disorders, and mild character or personality disorders.

Although most of the clients they saw could just as reasonably have gone to see a chaplain originally, as opposed to seeking help at a psychiatric outpatient clinic, the counseling process differed from "typical pastoral counseling" in two significant ways. First, the chaplains saw their clients for an extended period of time, often as many as 20 sessions rather than the customary two to five sessions. This allowed them to know and understand each individual more fully and to develop more complete and intense relationships. It was most enlightening to observe that the chaplains somewhat automatically thought in terms of termination after only six to eight sessions, feeling that their job was done (readily translated into "That's all I have to offer"). Through the group discussions, however, it often became apparent that, although the counselor had finished, the counselee had not. When appropriate, the chaplain was urged to continue the relationship. This typically resulted in the second important difference between their prior and their present counseling. They found that they as individuals had personal impact on another person. They were able to distinguish between their *roles* as chaplains or as counselors and their unique *individuality* as Jack, Paul, "Mugs" or Gerry.

REFLECTIONS

Even allowing for the positive bias which comes with personal investment, the psychologist's role as a consultant (including teaching and supervision) seems to be a most valuable contribution to a CPE program. In addition to the benefits derived by the CPE students, there were other effects which may in the long run prove to be of even greater import. The chaplains earned the respect, both personally and professionally, of those with whom they worked. They came to be appreciated as a valuable supplement to the mental health professions; and since there is no doubt that clergymen do more counseling than all other mental health professionals combined, such recognition is long overdue. Tangible evidence of this is the fact that a chaplain has now been assigned on a part-time basis to the BAMC Psychiatric Consultation Service.

As the 1974 CPE residency at BAMC gets underway, a few changes (improvements) are being made. CPE students are being assigned "ward coverage" on the inpatient psychiatric wards. This will certainly aid in the ability to recognize the more severe forms of psychopathology during their CPE year, as well as in future counseling relationships.

Regarding the psychological testing, the Edwards Personal Preference Schedule (EPPS) is being substituted for the 16-Personality Factor Questionnaire. This is partly a matter of personal bias (I find the EPPS to be of greater clinical value), but it was also felt that a measure of "psychological needs" as opposed to "personality factors" would more readily lend itself to integration of personal growth efforts. Furthermore, the students' wives are also being administered all three tests (MMPI, CPI, and EPPS) and both husbands and wives are taking all three as they think their spouses would respond. The wives will be seen individually and couples seen together for interpretation of test results, if (and only if) they desire. It is viewed as critical that participation by the wives remain voluntary, since they, indeed, are not the students. Results of the "cross-testing" will be used as an objective measure increasing sensitivity to the chaplains' own marital relationships–an obvious advantage considering the amount of marital and premarital counseling done by chaplains.

The third change in the psychological portion of the CPE residency is the continual availability of a psychiatrist who is familiar with the program—the growth, changes and stresses typically involved. His value to the program is viewed as contingent upon formal separation from teaching and evaluative aspects of the program, as well as maintenance of strict confidentiality (i.e., no feedback to the supervisor, consulting psychologist, et cetera). This structure was imposed to assure that the students would utilize his services appropriately and only when and if necessary, rather than discussing issues which should be dealt with in the IPR groups.

All other aspects of the psychological consultation—program and individual consultation with the supervisor, teaching, supervision of the practicum experience for the students—will remain essentially unchanged.

In retrospect, the most important result of the psychological consultation with the CPE program may be realization of closer working relationships between psychologists and chaplains within the military and between mental health professionals and clergymen in general. It is my firm opinion that such relationships will do much to foster more quickly and productively our common goal, namely, helping people, than has the unfortunate but frequent practice of "defining turfs" for each of the separate professions. The net effect is that chaplains, to whom many people with problems will always come, learn to be better counselors and that psychologists broaden their impact on the community by utilizing their skills and expertise within a "prevention" rather than "rescue" model of community mental health.

THE EFFECT OF MENTAL IMAGES AND PEER PROCESSES ON CHAPLAIN RELATIONSHIPS

Chaplain (LTC) Joseph E. Galle III

Making the team is one thing;
Becoming a team is another.

All of us desire positive personal and professional relationships with our fellow chaplains. These relationships, after all, affect the way we minister to the people of God in the military. One factor which plays an important part in determining the quality of our relationships has to do with mental images—the "pictures" we have in our minds of ourselves and each other as chaplains. A look at several of these might encourage us to examine and evaluate our own chaplain images and in so doing enable us to enter into more authentic relationships with each other. Another factor bearing upon chaplain relationships are those functional processes in which we find ourselves interacting with each other. The central theme of this article is that the images you and I carry around in our minds about ourselves and each other determine to a large extent how well we relate to each other personally and work together professionally in specific social settings.

The thesis of this article has been documented in sociological literature, especially in the writings of George H. Meade, Charles Horton Cooley, and W. I. Thomas. Meade was convinced that the self is a social product; self-images originate only in social relationships. Cooley is probably better known for his "looking glass" theory of the development of self-concepts; he coined the classic expression "I am what I think you think I am." One of Thomas' major contributions was the concept he called "the definition of the situation," i.e., a social situation which is *conceived* to be real *is* real in its consequences. The concept of "chaplain-image" as used in this article, while not being scientific, is related to the concepts of Meade, Cooley and Thomas and draws from them on a high level of generalization. For an excellent synopsis of the major contributions of these sociologists, see Robert Bierstedt's *The Social Order* (New York: McGraw-Hill, 1963) pp. 197–202. "Chaplain-image," moreover, is used as a literary technique and should not be understood to mean personhood, personality, soul, spirit, life-style or ego. By throwing an unreal chaplain-image or picture upon the screen of the mind, and by treating it as if it were a kind of worldview, the reader might be provided with some of the most significant reflections of what

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would be a healthy and meaningful chaplain-image for our day. One's professional life, his personal and peer relationships, his work and ministry, can be examined through the prism of each of the following images. The chaplain-reader should, therefore, seize upon each image and apply it to himself, drawing everything—his own self-image included—through that perspective.

CHAPLAIN IMAGES: HELPS OR HINDRANCES?

The notion of "image" as illustrated here shows concretely those central characteristics which distinguish the way a given person might function in a given social context. The images which are cited as examples are not generally the traditional types of ministerial models one might find in a pastoral psychology textbook. But they are real images nonetheless, and as they are described you will doubtless catch glimpses of yourself and other chaplains. The question we need to ask ourselves is: how much does each image significantly control the way I work with my fellow chaplains?

Evan Hunter's novel *Blackboard Jungle* uses images to describe various types of leaders and their approaches to a given situation.[1] There is the *Clobberer*, one who uses force; the *Slumberer*, one who is not aware of the situation; the *Slobberer*, one who resorts to tears; and the *Fumbler*, one who is genuinely confused and doesn't know what to do. These are images which normally do not characterize us as chaplains. At one time or another, however, the best of us have acted in ways which indicated that we were following one of these images. Whenever one of us *characteristically* follows the Clobberer image, it goes without saying that our peer relationships will be strained. Or should we be asleep at the job, a Slumberer, others will find it difficult to relate to us. After all, who can relate productively to someone who practices studied evasion? Again, whenever one of us characteristically resorts to "crying" and becoming upset in given situations, it proves unsettling to other chaplains. It is difficult to create a mature relationship with a Slobberer. It is not too difficult, however, to relate to a Fumbler, although having to pull such a person's proverbial chestnuts out of the fire can be time consuming. If any of these becomes a way of life for us, our peer relationships will suffer.

A different set of "pictures" comes from Gary Herbertson in his book *The Manipulator and the Church.*[2] He contends that it is easy for a minister to play either the *Top-Dog* (dictator, judge, calculator) or the *Under-Dog* (nice guy, clinging vine). A Top-Dog situation will produce relationships of a certain type—that of superior to subordinate. The Top-Dog image causes us to focus our attention too much on relative rank and position, thus creating peer relationships based primarily upon

[1] New York: Simon and Schuster Publishers, 1954, pp. 63–64.

[2] New York: Abingdon Press, 1968, p. 66.

status. If we perceive ourselves in such a light, either as Top-Dog or as Under-Dog, we probably will discover that we have failed to develop desirable peer relationships. In such a relationship either we will expect other chaplains to agree with us without argument, or we will feel that we are expected to agree with others too readily. Such relationships do not lend themselves to openness and fail to provide adequately for mature differences of opinion.

Robert F. Hemphill, a retired Air Force officer with impressive spiritual and religious credentials, described some of us chaplains as *Blenders.*[3] He pointed to those who blend in readily, perhaps too readily, whether it be at the club Happy Hour or at a community council meeting. He feels that as a result a Blender may take some experiences too superficially by trying to be a regular guy or a nice fellow. Those of us who recognize this characterization know that it does have its merits and positive aspects. It raises, however, a serious question, namely, does such behavior indicate that, since the Blender mixes well with almost any group, he fails to establish serious relationships? (One might suspect that his relationship with a Blender would be limited to surface matters.) Moreover, those of us who blend well might become more concerned with impressing others than with ministering to them.

Chaplain (COL) Thomas A. Harris raised an interesting question regarding chaplain images in an article entitled, "The Chaplain: Prophet, Jester, or Jerk." [4] As he surveyed the scene, he saw at least three operative images which, he maintained, we chaplains follow. The *Chaplain-Jerk* image is characterized primarily by subservience to the system. The Jerk has been too quick to support the *status quo.* His role is named "Jerk" because he is like a puppet on strings—he is controlled absolutely by the system and moves whichever way he is jerked. Harris portrayed the Jerk as one who possesses no convictions, a perennial yes-man who won't take risks.

The *Chaplain-Prophet* image is best characterized, according to Harris, by the expression, "Why can't you be like me? Jesus was." [5] Those of us who bear this image apparently feel that the *final* word from Heaven is ours, and under the guise of divine guidance we often become as "uncooperative as Hell."

Harris suggested that the *Chaplain-Jester* image, after first glance, is really not incompatible with more traditional images. Indeed, wasn't the court jester the humanizer, the enabler? Didn't he plead the people's case in jest and song? Didn't he take risks on their behalf? Most of us can relate much better to a fellow chaplain who fits such a description than to one who follows the Jerk or the so-called Prophet image.

"The Minister in the Human Circus" is the title of an article written by Seward Hiltner which draws a parallel between a circus clown's

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[3] "A View From the Pew," *The Chaplain,* Summer Quarter, 1973, pp. 56–59.

[4] *Military Chaplains' Review,* Vol. 1, No. 3, August 1972, pp. 21–30.

[5] *Ibid.,* p. 25.

functions and ministerial functions.[6] Hiltner saw an analogy there. The *Minister-Clown*, like the circus clown, seeks to help people view and feel life in new ways. Both assist others to gain a perspective on human strength and weakness. Both gear us into reality. However, the Minister-Clown has a tougher time. Hiltner states that a minister with any sensitivity to the human situation ought to be sad most of the time. But if he helps people to look at the human condition as it is, with all of its pathos and bungled-up goals, and is still able to affirm on the basis of God's Word that this is not the whole picture, then potential tragedy becomes promise, hope and life. Among other things, this image suggests that we take people, including our peers, more seriously than we take our programs.

On the basis of this image, we can infer that the *Chaplain-Clown* is able to relate to others in wholesome ways because he doesn't take himself too seriously. A healthy distance separates who he is as a person from what he does as a chaplain. In a vital sense, he is a man for others, and that makes for superb peer relationships.

These images should provide us with an opportunity for personal reflection and insight. Some appear to be outrageous and foolish, and some of us will become angry or will laugh at them. Either reaction, however, could be indicative that something positive has begun to happen inside of us.

A final image should provide food for serious thought in the broader context of peer relationships. In an article entitled "The Chaplain as Pastor," Chaplain (MG) Gerhardt W. Hyatt, Chief of Army Chaplains, provides us with another model of ministry. "We do need to restudy and learn our role as clergymen in the military. And in my view, there is an honored and historic term which describes our common role. That term is *pastor*." [7] Chaplain Hyatt sees *Chaplain-Pastor* as being an adequate model for us today. Within that image he describes four aspects of ministry: the care of souls, ministry to the system, preaching, and caring for each other as chaplains. He maintains that, only insofar as we chaplains commit ourselves to these four tasks, can we be true to our churches, our commission, and our calling.

Let us observe two things. First, this image is broad enough to fit those manifold functions facing us today. Second, peer relationships are viewed as being a part of our Chaplain-Pastor role. "We have to be better pastors to each other," affirms Chaplain Hyatt.[8] Here is a "picture" which allows for new forms of ministry to soldiers and their families without neglecting that sense of fraternal friendship which should characterize our relationships as chaplains. The Chaplain-Pastor model encourages us to care for, discipline, and nourish one another in brotherly love.

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[6] In *Pastoral Psychology*, December 1971, pp. 13–20.

[7] *Military Chaplains' Review*, Vol. 2, No. 2, April 1973, pp. 1–8.

[8] *Ibid.*, p. 7.

These various images—the Clobberer, Slumberer, Fumbler, Slobberer, Top-Dog, Under-Dog, Blender, Prophet, Jester, Jerk, Clown, and Pastor—suggest some of the ways in which we chaplains relate to one another. The image that promises more than the others, and which is sorely needed among us, is that of the Chaplain-Pastor. We will now examine a few of the social settings where the Chaplain-Pastor image can function.

As we chaplains work toward the accomplishment of our mission, various tensions arise which either enhance or undermine wholesome relationships with fellow chaplains. Many of us do not often experience those kinds of relationships that are characterized by the qualities of fraternity and friendship. It can be credibly suggested that we don't take care of each other as we should, nor do we even seem concerned about one another. Far too often we are indifferent. Sometimes the elements of envy, suspicion, jealousy, and distrust are openly apparent and operative. To say that such attitudes always occur and are the *prevalent* mode would be untrue, and would fail to recognize the power of God and the labors of faithful men. It would, however, be equally untrue to affirm that outstanding peer relationships are always experienced by all of us.

In an attempt to come to grips with the problematical dimensions of our relationships with each other as chaplains, we can identify a few areas of concern. When a serious and prolonged effort is made by all of us to confront our peer problems, then we will have moved closer to the standards of fraternity and friendship. We also will have moved closer to each other as fellow chaplains by allowing our Chaplain-Pastor image to work as the leaven that leaveneth the whole loaf.

COMPETITIVE-COOPERATIVE: Dr. Jonas Salk has pointed out that mankind has passed through an epoch which he labeled "the survival of the fittest"; he maintains that we are now in a new era characterized by *pro-life* traits. He further affirms that the new trend "appears to be developing toward greater cooperation, and even coalescense. . . ." [9] We can profit from Dr. Salk's insight. Although competition may be a constructive factor when applied personally to the self and the pride taken in one's work, it can become destructive when applied to one's relationships with others. A consuming desire to look better than others, to receive glowing OERs, to get awards and decorations, can lead to a form of harmful and frequently vicious competition.

One of the major obstacles to effective and wholesome ministry is the amount of energy wasted in inappropriate competition—energy that is not available, therefore, for the accomplishment of tasks. Competitiveness (personal and organizational) leads to frustration because normally someone must win and someone must lose. Frustration takes the form

[9] "The Sigmoid Curve of Jonas Salk," *Intellectual Digest*, November 1973, p. 22.

of such negative stereotypes as "you can't count on him," or "he's too independent." Peer relationships thus become a game of "zapping the other guy" or avoiding being "zapped" by him. One observes the Clobberer and Chaplain-Prophet images busily at work here. Why can't we seek to change the win-lose syndrome into a win-win combination? We can and should confront competitiveness and replace it with problem-solving techniques which lead to more wholesome personal and professional relationships.

The ECCLESIASTICAL-ECUMENICAL dimension is another process. For years we chaplains have taken pride in our ability to cooperate without compromising our ecclesiastical beliefs. Perhaps in no other area is such a sense of collegiality experienced as in the military chaplaincy, and we can be justifiably proud. When we consider the fact that we do not select the chaplains with whom we work, the record looks even better. Because of the nature of our mission and professional requirements, we come out of a variety of religious backgrounds to work and live side by side. We have learned that despite our religious differences we can get the job done and can do it well. There are, however, those ECCLESIASTICAL-ECUMENICAL elements which arise and tend not only to disturb our sense of collegiality from time to time, but to belittle our Chaplain-Pastor image.

A few of us have mistaken ecumenicity for indifference or passive tolerance. Ecumenicity affirms an abiding respect for the religious and ecclesiastical beliefs of fellow chaplains, but it goes far beyond that and actively seeks to be helpful to those whose beliefs differ from our own. It shows an interest in another's program and work; it is generous and self-giving. Ecumenicity postulates that God is working in and through each of us. It leaves no room for Clobberer, Slumberer, Top-Dog, and Prophet images to operate.

As an example, consider the chaplain who could not (for ecclesiastical reasons) baptize an infant. He kindly explained these reasons to the parents of the child and put the couple in touch with another chaplain who could perform the baptismal service. He also found a way to be present at the baptism and share the moment with the parents. But suppose he had done the opposite, lecturing the parents on why they should not seek such a baptism and refusing to refer them to a chaplain of their own faith. This could have been an unfortunate episode indeed had the Chaplain-Prophet image been invoked rather than the Chaplain-Pastor.

The MACHINE-HUMAN process affects all of us but lends itself primarily to supervisory chaplains at all echelons. Let us concede that management and control are essential elements of any program. Let us also concede that there must be standards so that chaos will not result. When the element of authoritarian control prevails, however, this plays havoc with peer relationships. Controls of this type build walls between people and too often enable the controller to evade real, open, honest

contact. The controller can also easily conceal his own motives, feelings, and attitudes. This kind of process is commonly found whenever we employ Top-Dog, Clobberer, or Jerk images. There are junior chaplains, of course, who lock themselves into an Under-Dog image to such an extent that they respond only to authoritarian leadership. This is also true of the junior chaplain Slumberer.

Whenever the push for efficiency overrides human concerns, someone gets hurt. It causes people to complain, as did one chaplain, "My best is never good enough. He (a supervisory chaplain) is ever correcting me and seldom compliments me. He must think I'm just a machine." It's difficult, if not impossible, to build a relationship with a machine. We admire the efficient productivity of machines, but we don't love them.

A better balance should be found between the concern for efficiency and the concern for people. Such a balance would insist that people, including fellow chaplains, are *ends* and not *means*, while embracing personal respect, individual dignity and those attitudes which promote pro-life and pro-quality relations.

The last area of concern to be presented here, the SEPARATIVE-INTEGRATIVE, serves as a net which catches several varieties of "fish." These are connected by their power to divide people or to bring them together. This process is observable whenever one or more of us "pictures" another chaplain as being a Fumbler, Slumberer, Slobberer, or Under-Dog rather than as a fellow professional—a Chaplain-Pastor.

Whenever one of us talks badly about another, he is not at that moment revealing himself as a Chaplain-Pastor. Although this phenomenon apparently is becoming more rare as the trust level rises among chaplains, it deadens peer relationships and divides us whenever it occurs. All of us know that a fellow chaplain's personal, professional, or domestic difficulties are private, to be entered by others only to bring healing and wholeness.

By the same token, some of us are too prone to *listen* to such discussions. Even so, we should not blindly believe what we hear about a fellow chaplain. Perhaps we could help ameliorate this problem by refusing to be a part of a conversation which slices away at another's reputation or character.

In addition, our relationships become strained when we refuse to receive constructive criticism gracefully and instead become angry or emotionally upset. Personal effectiveness counseling is a tool which, when used prudently, tends to strengthen relationships. But sometimes a sense of personal insecurity will not allow us to accept this kind of helpful counseling. What is designed as an integrative tool becomes divisive. Perhaps a cherished self-image, such as Top-Dog, is blocking the way toward self-improvement and professional growth.

These elements definitely separate us in our feelings toward each other and tend to create poor peer relationships. Eliminating them

requires a high degree of human sensitivity and personal responsibility from each of us.

Along this line, a bachelor chaplain mentioned that he felt that married chaplains received special consideration. He said, "Whenever Christmas comes along and leaves are being worked out, the family man normally gets a bigger piece of pie while I am asked to pull extra duty on the grounds that I don't have a family. But I *do*. Nothing would please me more than spending Christmas with my parents." Insensitivity and failure to look at all of the choices creates division and ill-will. They also demonstrate that we don't take each other seriously. Bachelors have needs, too, and not only at Christmas.

It would appear that supervisory chaplains at all echelons need the wisdom of Solomon in the task of integrating those chaplains under their supervision into a forceful, cohesive team; of setting the pace by putting concern for people ahead of everything else; of giving subordinates a voice in all that is done; of vitalizing and inspiring young chaplains to reach their potential. This, fortunately, is happening throughout the chaplaincy, and wherever it occurs it is normally characterized by mutual respect, fraternal charity, cordial interest, and pastoral concern. If pro-life and pro-quality relationships between chaplains are to develop significantly, we must give our attention to the ways we perceive one another.

CONCLUSION

The thrust of this article has been to stimulate a fresh sense of concern for each other as fellow chaplains. The express purpose has been to encourage the development and maintenance of positive chaplain relationships characterized by collegiality, fraternity and friendship, so that we may renew our commitment to honesty, responsibility, humility and love.

These invaluable qualities are best realized among us when the following elements are present:

1. A common *interest* in one another which tends to build unity and community.
2. Reciprocal *concern* and care for each other as fellow servants of God.
3. A wholesome, positive *appreciation* of other chaplains as persons of unique worth and value.
4. A growing *sense of trust* in the motivation of other chaplains.
5. A *shared faith* that God is working in and through each chaplain to perform his will.
6. A sincere effort to *exemplify wisdom* and the *love of God* and *fellow man*.

As professionals and as persons we are closely related to military life and personnel, and the quality of our religious and spiritual ministry largely colors the religious understanding and experience of these people. We need to be mature, personally and professionally equipped to serve the people of God freely and perceptively. To do so requires the exercise of professional characteristics, so that our training and skills, knowledge and abiding concern are brought to bear upon those spiritual, moral and human problems which plague modern man.

THOSE DOUGHTY CHAPLAINS OF THE AMERICAN REVOLUTION, REVISITED

Chaplain (CPT) John W. Brinsfield

On July 23, 1775, John Adams wrote a letter from Philadelphia to his wife Abigail describing the city in which the Second Continental Congress was meeting. After a few personal observations about the summer heat, Adams noted:

> The clergy of all denominations here preached upon politics and war in a manner that I have never heard in New England. They are a flame of fire. It is astonishing to me that the people are so cool here. Such sermons in our country would have a much greater effect.[1]

Adams' remark concerning the indifference of the people was premature. The news of the battles at Lexington and Concord had arrived only a few months before; many colonists were still confused over the dispatches which came by frantic express riders from Massachusetts. His reflections on the clergy, however, were accurate. At Boston, New York, Philadelphia and Charleston, ministers filled an important function as the purveyors and interpreters of news and later as active supporters of either the Congress or the Crown. No other professional group, with the possible exception of lawyers, had as much effect on public opinion. Governor Thomas Hutchinson of Massachusetts blamed many of his troubles there in 1773 on "Mr. [Samuel] Adams and his black clergy," while Governor Sir James Wright of Georgia complained in a letter to Lord Dartmouth in 1776 that he was surrounded by clerics "of Cromwellian sympathies."

In any description of clergymen functioning as chaplains during the American Revolution, some relatively new concepts must be stressed. It has been too easy in the past to view ministers such as the Rev. David Avery, who was a loyalist chaplain at Savannah, in the light of the military chaplaincy as we know it today.

The first concept that made colonial-period organization different from the present military structure was the informal, short-term chaplain who served troops as long as they were posted in his parish; he rotated back to his civilian church duties when they left. Of the 179

[1] Charles Francis Adams (ed.) *The Familiar Letters of John Adams* (New York: Hurd & Houghton, 1876) p. 84.

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chaplains who were in service during the American Revolution, fewer than twenty per cent ever marched more than fifty miles from home. [2] Some men served, even under Continental command, only two months—and most not more than half a year.[3] Indeed the first "regular" Army chaplain was not appointed by Congress until 1791, almost ten years after the military phase of the American Revolution was over.[4]

The second notion we must have of these, in effect, reserve chaplains is that they continued to support or oppose the Revolution between periods of active duty. In letters, in sermons, and even in Congressional appointments, many ministers were winter propagandists and summer soldiers.

Copious examples might be introduced to add documentation for these two assertions, but possibly none is so amusing as the case of the Rev. Naphthali Daggett, Professor of Divinity at Yale, who volunteered for duty during a British raid along the coast of Connecticut. On July, 4, 1779, the English force of twenty-five hundred men landed near New Haven. Some one hundred Yale students volunteered to fight a delaying action, led by Daggett. One student reported seeing "Dr. Daggett riding furiously by us on his old black mare, with his long fowling piece in his hand." The students cheered heartily. Later, after the students had been dispersed by the King's soldiers, they heard the report that Daggett had fired his fowling piece from under the cover of bushes until routed out. The British Commander, seeing but one man in a black coat, exclaimed,

> "What are you doing, you old fool, firing on His Majesty's troops?"
> "Exercising the rights of war," replied the professor of divinity.
> "If I let you go, you rascal, will you ever fire again on the troops of His Majesty?"
> "*Nothing more likely*," was Daggett's reply.

The old doctor was then marched at bayonet point through the hot sun for five miles to New Haven, where he remained until his death the next year.[5]

Daggett's reaction was typical of many clergymen in America who performed military duties when the local militia was called to arms. When an "alarm" came, they became acting chaplains until the fighting in their area was over.

One minister who had to declare his allegiance early in the war was the Rev. Richard Furman of South Carolina. Educated privately in Charleston, Furman became pastor of the Santee Baptist Church at only nineteen years of age. When settlers in the back country became

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[2] R. J. Honeywell, *Chaplains of the United States Army* (Washington: Office of the Chief of Chaplains, DA, 1958) p. 61.

[3] *Ibid.*, pp. 56–57.

[4] *Ibid.*

[5] Roland H. Bainton, *Yale and the Ministry* (New York: Harper Bros., 1957) p. 64.

agitated over the battle at Lexington, the young Furman wrote a personal "Address on Liberty" which was circulated on the frontier by Col. Richardson's patriot militia in November of 1775. Furman observed in part that George III had been "blinded by his ministers;" and further, "that the Congress do not appear to be acting in rebellion against the King." [6]Indeed, "the sum of what they oppose is comprised in that law, that was past some years ago by the British Legislature; that they had a right to bind the Americans in all cases whatsoever! The taxes that were afterwards laid upon Glass, Paper, Paint, Tea, etc. were only consequences of the above law. . . which would be effectual to the enslaving of Americans." [7]

In the spring of 1776 Richard Furman joined his brother Josiah, a militia captain, in marching to the relief of Charleston. One of the sermons he preached to those reluctant to fight was from Judges 5:23, "Curse Meroz, curse bitterly its inhabitants, because they came not to the help of the Lord, to the help of the Lord against the mighty." [8] Later in the war it was said that Lord Cornwallis feared Mr. Furman's prayers more than General Lincoln's bullets!

Of the ministers who served patriot troops under siege conditions during the Revolution, few were more prominent than the Rev. Robert Smith of St. Phillip's Church or the Rev. William Tennent III of the Congregational Church in Charleston. Smith, a Church of England priest, had been educated at Caius College, Cambridge, before coming to America. One of twenty Church of England rectors in South Carolina to side with the patriots, Mr. Smith was captured by the British and exiled with several members of his congregation to Philadelphia in 1780. After the war Robert Smith became the first Episcopal Bishop of South Carolina and was honored by the State Assembly for his work as chaplain to the South Carolina troops.

William Tennent III, of the famous Tennent family of New Jersey, was educated at Princeton and at Harvard. Tennent not only supported the soldiers from his congregation, but he also attacked Lord North's policies in articles which appeared in the *South Carolina Gazette* and in several sermons published in Philadelphia. Tennent was for three years an elected representative to the Commons House of Assembly, where he chaired the Committee on Gunpowder, among other duties.

As early as August, 1774, Tennent published a letter in *The South Carolina and American General Gazette* in which he called General Gage, British Governor of Massachusetts, "a Turkish Bashaw" and noted that Gage was "the first man who has ever disputed the right that an Englishman has to chuse whether he will buy or not buy any kind of goods," especially tea. Tennent critically observed that "a consciousness of oppression is therefore proclaimed by the very action of sending

[6] MS in the Furman Collection, Furman University Library, Greenville, S.C.
[7] *Ibid.*
[8] R. N. Daniel, "Richard Furman," *Furman University Magazine*, II (January, 1953) p. 17.

troops to America." The Rev. Oliver Hart, pastor of the Charleston Baptist Church and later Moderator of the Philadelphia (Pa.) Baptist Association, agreed with his friend Tennent. "The Policy of Britain in the present Controversy would disgrace the most barbarous Nation," Hart wrote in 1778, "and the Conduct of the British Army in America will remain in indelible Characters of Blood to future Generations." [9]

Another minister who served in an area near his parish was the Rev. Moses Allen. A Presbyterian from Massachusetts and a close friend of James Madison of Virginia, Allen graduated from Princeton in 1772. In 1777 this "pious and prudent man" was called to the Midway Congregational Church, south of Savannah, Georgia. As the commissioned chaplain of the Georgia Brigade, Mr. Allen "made himself very obnoxious to the British." Taken prisoner at the capture of Savannah in 1778, Moses Allen was drowned while trying to escape from a British prison ship, but his example "continued with the people" for the duration of the war. Moses Allen's brother, Thomas, was a chaplain for Massachusetts soldiers at the battle of Bennington, Vermont.[10]

The purpose of these five examples is to indicate that many Revolutionary War chaplains served in an informal capacity near their homes. The majority of them never marched with Washington, but their influence was felt in many other important ways. These local clergy should not detract from the example of the chaplains who did serve in more regular slots for long periods of time, men such as John Hurt and John Ellis, both of whom were present for duty with the Continental Army for almost seven years.[11] But many, indeed the majority, of patriot ministers, like the minutemen who made up their congregations, were only part-time soldiers. As such, their influence in the pulpit and in the press may have been even more influential in the cause of American independence than their presence on the battlefield. As President John Adams remarked many years later to the Rev. Philip Duche, it was the "opposition" of the militant clergymen which "first led the colonists to question the authority of Parliament."[12] From that initial step, all other actors in the drama subsequently took their cues.

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[9] Hart Correspondence, South Caroliniana Library, University of South Carolina, Columbia.

[10] James Stacy, *History of Midway Church* (Newnan, Georgia: S. W. Murray Co., 1899) pp. 60–61.

[11] R. J. Honeywell, *op. cit.*, pp. 56–57.

[12] Charles Francis Adams (ed.), *The Familiar Letters of John Adams* (New York: 1856) I, 50.

PLURALISTIC DEVELOPMENTS IN AMERICA AS THEY MAY INFLUENCE THE MILITARY CHAPLAINCY

Chaplain (COL) Wilford E. Smith, USAR

The historical development of America involves a struggle for unity which was tempered in the Revolutionary War and which matured throughout decades of "melting pot" idealism. A strong effort was made to integrate many and diverse ethnic peoples into "*The* American Way of Life." The Civil War split the nation over economic and political questions and forced blacks into a limbo of pseudo-citizenship. Mass immigrations at the turn of the century introduced new elements of diversity, which were met by redoubled efforts to "Americanize" the population—except for the Indians, who were largely ignored. Two world wars in the 20th century united Americans in a struggle to "make the world safe for democracy" and to destroy the power of dictatorships.

Times are changing, however. Recent "police actions" in Korea and Vietnam have been accompanied by a breakdown in that unity. In addition, contemporary recognition of the rights and dignity of minority groups and an emphasis on individual freedom have encouraged the development of a pluralism in the United States which is changing the traditional emphasis on *the* American way of life to an emphasis on the right of each person to "do his own thing." This trend reaches into the area of religion as well as into other aspects of life. The spirit of ecumenism in the sense of tolerance and respect for others' beliefs appears to remain strong, but instead of uniting into one, churches seem to be proliferating. The purpose of this article is to examine some recent pluralistic developments and to suggest how these developments may affect the chaplaincy.

PLURALISTIC DEVELOPMENTS

Growing out of a European tradition of close connection between church and state and acceptance in European countries of preferred state religions, pluralism developed quite slowly for a long time in America; but in recent decades its growth has accelerated, being strongly abetted by court rulings concerning the religious freedom

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guaranteed by the First Amendment.[1] The rights of Americans to believe what they please and for churches to teach what they please have become very strongly established. This freedom has also been clearly established for those who wilfully oppose religions or a specific religion, as illustrated by a New York court decision in 1971 which protected a campus newspaper's right to print anti-religious articles on the grounds that they expressed the opinions of students. Restrictions upon such freedom would be unconstitutional.[2]

Pertinent also is the protection of the right of the Native American Church to use peyote in its ceremonies on the grounds that such use is central to the Indians' religious rights and has long antedated American law.[3] However, new religions have been refused the right to start the use of illegal drugs as part of their ceremonies. On January 9, 1973, The Church of the Awakening lost its case in an Arizona court when it claimed the religious right to use peyote. The court stated that true "peyotism" was not a fad or a 20th century cult to be looked upon with lenience by the court, but that the Indians' use of it was based on an established religion of many centuries' history.[4]

Legal statements on the relation of church and state in America have filled volumes, but the statement on religious freedom given by a U.S. District Court in New York in 1971 probably sums up the current view as well as any: [5]

> The Supreme Court has consistently held that the religious freedom guarantee embraces "freedom to believe and freedom to act. The first is absolute but in the nature of things, the second cannot be. . . ." The extent to which one may act upon the dictates of his conscience is necessarily circumscribed by the serious needs of society. Yet freedom of religion is a fundamental liberty and only a compelling societal interest can justify a state's intrusions upon one's religiously motivated activities. It is thus necessary to balance the governmental interests against the right being invaded.

When some nuns lay in the aisle of a church to protest what they considered to be deprivation of their right to conscientious belief, a New York court upheld their right to do so in 1972, saying,

> . . . It has been held time and again by the Supreme Court that neither Congress nor the States may make any laws which aid one religion, aid all religions, prefer one religion over another, or even prefer religion over non-religion. . . . [6]

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[1] An excellent modern discussion of this development may be found in Elwyn A. Smith, *Religious Liberty in the United States* (Philadelphia: Fortress Press, 1972); see also, Richard E. Morgan, *The Supreme Court and Religion* (New York: The Free Press, 1972); Sidney Z. Ehler and John B. Morrall, *Church and State Through the Centuries* (Westminister, Maryland: The Newman Press, 1954); Thomas T. Love, *John Courtney Murray Contemporary Church-State Theory* (Doubleday and Company, Inc., 1965).

[2] Panarella v. Birenbaum, 327 N.Y.S., 2d755 (NY) This decision was rendered on November 29, 1971, by the Supreme Court of New York, Appellate Division, Second Department.

[3] Kennedy v. Bureau of Narcotics and Dangerous Drugs, 459 F.2d 415 (US), U.S. Court of Appeals, Ninth Circuit Ct. 5 Apr 72.

[4] State v. Whittingham, etc., 504 P.2d950 (Arizona). Court of Appeals, Arizona, 9 Jan 73.

[5] Biklen v. Board of Education, City School District, Syracuse, 333 F. Supp. 902 (New York), US District Court N.D. New York, 9 Nov 71. See also Ohlson et al v. Phillips, etc. 304 F. Supp. 1152 (Colorado) US District Court, D. Colorado, 16 Oct 69.

[6] People v. Steele, 333 N.Y.S. 2d 959 (New York), Criminal Court of the City of New York, New York County, 23 Jun 72.

Freedom of religion does have to bow to the state, however, when there is evidence of "clear and present danger" that rights of others are in jeopardy, as has been ruled many times in matters pertaining to public health. This logic was also used in 1972 to refuse Black Muslims the right to have all the literature they desired in prison.

In rendering its decision in this latter case, the court declared,

> In the hands of the inmate who is not fully informed of the Black Muslim doctrine, as Minister Shabazz purports it to be—under such circumstances the literature could constitute a clear and present danger of a breach of prison security or discipline or some other substantial interference with the orderly functioning of the institution. We have previously explained that not all federal constitutional rights follow an inmate into prison: stated simply, a man in jail is not a free man; the denial of his right to drink from the cup of freedom is the very hypostasis of confinement.[7]

The Theriault decision, however, reaffirmed even a prison inmate's right to freedom of religion.[8] Apparently as a game to aggravate their keepers, Theriault and his followers claimed in 1970 to have established a "Church of the New Song," and they demanded the right to have Theriault minister to them. In time it appeared that the game had evolved into real religious belief, even though the prison chaplain denounced it as a fraud and a fake supported only by a group of the most hardened criminals in federal custody. Theriault was accordingly refused the right to conduct services in prison on the ground that his religion was not "recognized."

The court concluded, however, that neither it nor the defendant prison authorities, if indeed anyone, has the power finally to say, under the First Amendment, what is or is not a worthy religion, the question being ultimately not one for debate or proof so much as one of faith and conscience. The court declared:

> This court is not unmindful of the very real possibility that petitioners are still engaged in a game and attempting to perpetrate a colossal fraud upon both this court and the federal prison system. Nevertheless, with all due respect to respondents, the court cannot declare petitioners' religion illegitimate. (p. 383)

In a similar vein, one which seems to accelerate recognition of pluralism, the US Supreme Court ruled in 1972 that under the principle of freedom of religion the Amish had the right to ignore state law which required them to attend public schools beyond the eighth grade. The Amish religion opposes competitive values and the quest for worldly success which are taught in the public schools. The court ruled that state interests did not justify encroaching upon Amish religious beliefs, because the informal vocational schooling received in the community by Amish children substantially achieved the state educational goals of

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[7] Wilson v. Prasse, 463 F. 2d 109 (PA) US Court of Appeals, Third Circuit, 22 Jun 72.

[8] Theriault v. Carlson, 339 F. Supp. 375, US District Court for Northern Georgia, 22 Jan 73.

preparing youth to become economically self-reliant and able to participate in a political democracy.[9]

In another significant case reinforcing American pluralism, the US Supreme Court has declared that there are no national standards defining obscenity and that only local communities can say what their standards are.[10] The Court said:

> . . . and our nation is simply too big and too diverse for this Court to reasonably expect that such standards could be articulated for all 50 states in a single formulation, even assuming the prerequisite consensus exists. . . . To require a state to structure obscenity proceedings around evidence of a *national* community standard would be an exercise in futility. (p. 4929, 41LW)

The Court held, however, that obscenity was not protected by the First Amendment and that communities' standards must be respected:

> In sum we (a) reaffirm the *Roth* holding that obscene material is not protected by the First Amendment, (b) hold that such material can be regulated by the States, subject to the specific safeguards enunciated above, without a showing that the material is "*utterly* without redeeming social value." and (c) hold that obscenity is to be determined by applying "contemporary community standards." (p. 4931)

Add to the foregoing court rulings the decision of the U.S. Court of Appeals in Washington D.C. on June 30, 1972, to outlaw compulsory chapel attendance at West Point, at least partially because it did not allow enough freedom for pluralistic religious beliefs, and it can readily be seen that pluralism is well advanced in America. There are no legally preferred religions anymore. One can believe and worship as he pleases and be protected in his religion or anti-religion by the state as long as what he does causes no clear and present danger to others or to the state.

Before leaving this topic we should also comment briefly on the development of America's "civil religion." As a state takes on stature in the minds and esteem of the people, it is likely to develop hallowed beliefs and traditions which may become articles of faith to many people in it.

An excellent recent description of American civil religion by William Herbert lists some of its sacred beliefs—such as the high moral value of sanitation, vigorous economic competition (free enterprise), high social mobility (egalitarianism), and a sense of mission.[11] Its saints are said to include George Washington and Abraham Lincoln, and its sacred shrines include Hyde Park and Washington, D. C. The public high schools are its seminaries. Its holy days include Christmas, Thanksgiving, the Fourth of July, the birthdays of Washington and Lincoln, and

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[9] Wisconsin v. Yoder, 406 US 205 (1972).

[10] Marvin Miller v. State of California NO–70–73, United States Law Week 6–19–73, 41LW 4925. The case was decided 21 Jun 73, in a 5 to 4 decision.

[11] William Herbert, "America's Civil Religion: What It Is and Whence It Comes," *Modern Age*, Vol. 17, No. 3 (Summer, 1973) pp. 222–229.

Memorial Day. Its development is said to be based on two great religious movements: the puritan way and the revivalist way.

The author observes that

> By and large, the great mass of Americans are not aware of any tension, or friction, or conflict between Americans' civil religion and their professed faiths, whatever they may be. (p. 232)

* * *

> To see America's civil religion as somehow standing above or beyond the biblical religions of Judaism and Christianity, and Islam too, as somehow including them and finding a place for them in its overarching unity, is idolatry, however innocently held and whatever may be the subjective intentions of the believers. (p. 233)

Be it idolatry or whatever, it is nevertheless an element of America's pluralism—of which the student of religion should be aware.

EFFECT ON THE CHAPLAINCY

Sooner or later, trends which appear in American life are felt in the military—whether these trends are sociological, political, economic or religious. The current trend which reinforces concepts of pluralism and the sanctity of the individual is no exception.

One way in which the trend toward pluralism will affect the chaplaincy is that religious proliferation will increasingly be seen—and heard. Installation chaplains in particular will need to be knowledgeable about new groups who will seek recognition in post chapels, stockades and daily bulletin announcements. And chaplains will need to have a well-tuned sense of constitutional fairness in working with and supporting them. The religious objects and forms of worship of these groups cannot be rejected on any grounds other than that they present a "clear and present danger" to the military or the state.

Another way in which this trend may increasingly be applied is against the classification of denominations into "major faith groups." Pluralism is eroding what some persons feel is the favored position of the "major faiths." This classification—found, for example, in AR 210–115, paragraph 11—could well be open to legal attack if someone should feel discriminated against in the use of chapel facilities and times of service. FM 16–5, 4–6b gives special preference in scheduling to General Protestant, Catholic and Jewish services. But are these the major faiths? Who decides? Many groups which are classified as Protestant really don't fit comfortably under this broad ecumenical title. They may feel discriminated against by classification. For example, should Jewish services take priority over Seventh Day Adventist services on Saturday at a post where five Seventh Day Adventists go to chapel for every soldier of the Jewish faith who attends? Probably a larger number of LDS soldiers worship on Sunday than do soldiers from many small denominations—such as Cumberland Presbyterian, Evangelical Con-

gregational and Foursquare Gospel. Yet soldiers from numerous small denominations have an advantage in the use of the best chapel at the best hour if they are doctrinally and emotionally ecumenical enough to be comfortable in a General Protestant Service. Sensitivity to this issue, a sense of fairness, and careful attention to the details of scheduling and administration on the part of post chaplains should help to preclude serious problems.

A second problem arises in regard to chaplaincy quotas. On March 8, 1973, a "Task Force of Ministers to Military Personnel" of the United Church of Christ presented a report to their Ninth General Synod[12] in which they contended that some form of civilian ministry should replace the military chaplaincy. Among their criticisms of the military chaplaincy was a claim that the military shows unfair favoritism:

> Chaplaincy quotas based on the general population are inequitable because of the peculiar profile of the military population. The military is not a genuine cross section of the American populace. . . . (p. 14)

Clearly blacks, the poor, and those with limited education are underrepresented. The report claims, for example, that only 2½% of the chaplains are black, while at least 18% of the military personnel are black. Perhaps race, poverty, and level of education are not meaningful variables in the religious context. To a black Lutheran, should it matter that his chaplain is white, or vice versa? (The fact is that America's historical development does make this difference matter.)

There are also churches which have difficulty qualifying chaplains because their ministerial requirements do not parallel those of the more traditional churches which set up the standards. Of this the UCC Task Force said,

> The denominational quota system is rendered even more unjust by the educational achievement the military demands of chaplaincy candidates—accredited college and seminary degrees. . . . Under this test some UCC clergy, over half of the American Baptist clergy, and almost all of the clergy of some other denominations are excluded from the chaplaincy. . . . (p. 15)

This is a particularly knotty problem. The validity of basing rank at least partially on professional training appears to be obvious, but agreement on the nature of the training needed may be harder to get. In matters of religion, for example, the Church of Jesus Christ of Latter-Day Saints considers a man who is a bishop to be much better educated for the ministry than a non-holder of the Melchizedek Priesthood who may have a Doctor of Divinity degree.

It might be constitutionally safer for the military chaplaincy to let the military force specify how much schooling is necessary to qualify for a given rank and to let a church set the standards of qualifications to be a minister. In this way, chaplains will be well educated, but they will not

[12] The UCC did not accept the report as written, but directed that it be revised and submitted "to all UCC chaplains for review and input." The report will be studied for two years.

have to meet ecclesiastical standards decided upon by the "preferred" major faiths.

On this matter the UCC Task Force declared:

> Some reforms, such as quotas based in part on a religious census of the military and a policy of allowing the denominations to set their own clergy qualification for this ministry, are required in order to make credible the Government claim that it is acting impartially and not discriminating against some churches on the basis of religion-related or racial factors. The abuses are apparent to close observers. . . . (p. 16)
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> . . . .Conceding to the Government the power to set the qualifications for any form of ministry, even the federal chaplaincies, is a dangerous precedent and a significant erosion of the Church's authority over religious faith, practice, and the work of the clergy. (p. 29)

The chaplaincy is, of course, responding to these issues. Special efforts are being made, for example, to recruit black chaplains to serve their brothers and sisters in uniform. [13] The problem involved in bringing black seminarians and ministers on active duty is apparently not so much one of chaplain policy as it is one of keen recruitment competitiveness. In addition, special consideration is being given to some denominations whose educational requirements for ordination differ significantly from the requirements of the more traditional denominations. Perhaps the most conspicuous example of chaplaincy response to issues arising in civilian life is the fact that women are now serving on and applying for active duty as chaplains. Although a few wags will mutter under their breath, "Is nothing sacred any more?" most observers will note with some degree of satisfaction that the military chaplaincy is seriously attempting to stay in touch with civilian churches and societal trends.

[13] For an insightful article on the problems involved, see Charles Shelby Rooks, "Relevant Factors in Black Culture Foundational to the Recruitment of Blacks for the Chaplaincy," *Military Chaplains' Review*, Vol. 2, No. 2, April, 1973, pp. 20–29.

THE MORAL LEADERSHIP OF THE MILITARY CHAPLAIN IN THE SMALL GROUP PROCESS

Chaplain (MAJ) Glenn R. Pratt, USAR

The Army's Human Self-Development Program (AR 600–30) takes many forms, all of which seek to involve the individual in becoming a better person and therefore a better soldier. On one post the emphasis may be on Personal Effectiveness Training, on another post Race Relations, and on a third post specific ethical subjects each month. Whatever the content, the military chaplain, especially when he begins active duty, often asks for the rationale behind the present emphasis on the use of small group discussions in developing the content. He may ask if this is not simply a "pooling of ignorance" or an attempt to get the serviceman to "pull himself up by his bootstraps" when he is wearing no footwear at all. The chaplain questions whether he has abandoned his moral leadership to the capricious influences which may prevail within the group experience.

The expressed fears and doubts are valid on at least two counts: (1) experience has indicated that worthless results have often occurred, and (2) within a theoretical consideration such a dénouement is probable whenever the chaplain is not clear about the teaching of ethics in this manner. The purpose of this article, therefore, is to present briefly an ethical philosophy which can serve as a basis for the chaplain's use of groups in fulfilling his obligations of moral leadership. Such a basis must be of an acceptable quality to jibe judiciously with the varying beliefs of the many chaplains and their religious constituents. It must also be viable within the community of those who profess no particular religion. The task is difficult but not impossible.

THE BASIS FOR ETHICAL OUTLOOKS

The group process can lay bare the basis for ethical outlooks. No matter what other factors may be involved, ethical viewpoints follow from a conception of the nature and origin of man and from an understanding of the world in which he sustains his being. An open discussion under the careful direction of the chaplain or other qualified leader can enable each participant to look within himself to see his underlying nature. Such a discussion can also bring into sight many facts which

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enhance a person's view of the world in which he lives. The group experience makes it possible for each one involved to look at himself and the selves that others present.

THE THEOLOGICAL DIMENSION

Some chaplains may raise questions about the place of theology in this ethical stance. They are concerned about the ethical implications of such concepts as sin, alienation from God, love, and reconciliation. They would relate these to a coming to grips with problems of moral leadership.

The group experience includes the theological dimension in an inductive manner. Each participant is led to wonder about the origin of his feelings, the reasons for his responses, and the obligations that he has. As a case in point, each may look for an explanation for his feeling sinful, bad, or unworthy. The group experience may expose a psychological explanation, but does this account for the matter in its totality?

A look at one's inner self may lead a member of the group to see some validity to Erik Erikson's interesting speculation about the origin of the seemingly universal belief in original sin.[1] From his study of the Sioux Indian child, Erikson took the prototypical example of the infant's being pushed away from his mother's breast at the point in his development when he ceases to suck and starts to bite. Being pushed away—separated from mother—is an experience which, when repeated in many modalities, may lead the young individual to conclude unconsciously that:

1. He is bad.
2. Desiring something too much leads to its being taken away.
3. Desiring in all its forms (but especially a sexually related craving) is sinful or dreadfully wrong.
4. Reaching out to obtain what one wants for himself is always painful to others.
5. Therefore, any attempt at self-actualization or even normal growth is sinful, self-defeating, personally isolating, and makes one deserving of condemnation.
6. In its essence the condemnation is separation—separation from nourishment, from mother who is the primary love object, from God by way of further interpretation, and from other persons. The theory here does not claim that the infant realizes this cognitively but rather incorporates it at a primal level of feeling.

A somewhat similar explanation for feelings of separation and sin is put forth by Dr. Thomas A. Harris in his popular book on transactional analysis, *I'm OK—You're OK*.[2] The child experiences rejection which

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[1] *Childhood and Society* (New York: W.W. Norton Co., 1950) p. 147.

[2] New York: Harper and Row, 1967, pp. 225–226.

leads him to conclude that he is defective. In whatever manner it is explained, the group experience, be it along the lines of transactional analysis or some other group model, give rise to traditional theological questions about sin, separation, and reconciliation. The psychological account of the matter may or may not satisfy an individual within the group, but at least he will be impelled to think and discuss how he feels about his beliefs.

The Army Regulation establishing the Human Self-Development Program states that the entire program "will remain nontheological and nonsectarian." This does not preclude the use of the word "God," nor does it leave out of consideration matters of ultimate concern to human beings. A chaplain who willingly accepts the limitation that he cannot use the program to promote his own denomination's or faith's particular dogma can work meaningfully with groups so that they will be motivated to grapple further with matters of serious worth.

For example, humans are not only beings who have feelings of unworthiness, but they are also beings who reach out to others in love. Accompanying the feeling of love is a desire to do the right thing with respect to one's brother. This feeling can be "freed up" and the resulting behavior elicited under the skilled chaplain's use of the small group discussion.

An effective group establishes within itself a prevailing attitude of acceptance. This is an aspect of love which differs from the essentially unloving attitude of permissiveness. Permissiveness indicates an endorsement of one's behavior no matter what it may be. The lack of affection in this stance towards another is caught up in the phrase, "I couldn't care less." Acceptance, however, allows the person the freedom to act or to choose for himself. It says that the person is welcome to be himself within the group, without the precondition that he change or conceal whatever there may be about him which makes him different. Being an aspect of love, acceptance does not seek to control; rather, it allows growth, development, and health.

Ethically, the group provides the setting in which the participating service person is liberated to obey the will of God with respect to love. The group recognizes his unique aspect and encourages his expression of whatever particularity may be his own. The group declares through its accepting attitude, which is itself an expression of love, that each participant has the right to do only that which serves love best.

SELF-TRANSCENDENCE AND PERSONAL GROWTH

The former Chief of Army Chaplains, Francis L. Sampson, in a monthly newsletter dated 1 June 1968, questioned the adage, "To thine own self be true." As unqualified advice it may lead to erratic behavior in which "anything goes." The all-out effort of a man to develop his own self needs something as a control.

The control factor, as I see it, comes as the individual is encouraged to move towards self-transcendence. This means of limitation or guidance promotes the individual's effort to actualize himself fully, to become all that he can become, to realize existentially all that he is essentially.[3] In one sense this is self-transcendence. It demands that the self continue to develop and grow even when the person would rather just halt where he is.

No person takes an adequate look at himself unless he is encouraged to do so. Instead, he stops at the first defenses he has built to cover whatever anxiety lurks in his mind. To the degree that he develops rapport with his colleagues in the group, he becomes honest with them and with himself. If he trusts the chaplain or other leader, he will look to him for such a control over the process that he will not experience an emotional overload as he lays bare his buried self. Then under the pressure of individuals who question him within the freedom granted by the situation, each active member of the group searches for those things which he believes, thinks and feels.

In this manner each person is induced to bring to conscious awareness the sundry "values" and assumptions upon which he bases his conduct.

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[3] Cf. Paul Tillich, *Morality and Beyond* (New York: Harper Torchbook, 1963) p. 20.

p10 The control factor also demands that the person look beyond the self-development of his human self to a dedication to a cause or something which is other. To a large degree the demands of the situations in which various persons find themselves are such that they specify a cause worthy of devotion. Thus the self undergoes development when the person seeks for racial justice, political honesty, and health-promoting environments.

Yet only by reference to something beyond this can a person come to a comprehensible answer to the questions, "Who am I?" and "What should I become?" He cannot be indifferent to the contingencies of his existence as he seeks answers. Still, he must go beyond them. Beyond his context of surrounding events, beyond his fears, beyond his anatomy, beyond the daily tasks he performs, beyond his psychological and physiological responses, and beyond all that he can perceive that pertains to himself, there is something impelling his person to develop and grow over and above itself.

At this point the chaplain will have to resist the temptation to nail down just what this "something other" is. Indeed, many will assert that this is the limit of what we can know. Be that as it may, in all fairness to the varieties of religious beliefs within the military service, no leader of a mandatory discussion group can go on to state the content of this self-transcending control factor.

This is not to imply that there exists an infringement on the chaplain's making known his own theological beliefs and their ethical importance as he carries out his work within the *chapel* program. The Jewish chaplain can well insist as he addresses his congregation that the driving force undergirding the Hebrew Scripture's call for individuals to live life to the full is the fact that the Lord is their God. The Catholic chaplain in his sermon can place emphasis on the right of God to command persons to obey explicit laws. The Protestant chaplain can speak of the loving deed one is motivated to perform as a response to his having obtained salvation through Jesus Christ. The Unitarian chaplain, if he wishes, can postulate some Bergsonian "elan vital" which through the process of human evolution is seeking continual creative expression.

The chaplain has the right to express the theological basis of his ethical theory when he speaks within the context of the voluntary aspects of his chaplain program. Here he exercises a vital portion of his moral leadership. He also has a mission, however, to provide moral leadership to those persons in the military who do not share his particular theological beliefs or assumptions. He can do this without compromising his integrity if he wisely guides the dynamic within the small group discussions set up under the Army's Human Self-Development Program.

The alternative for him involves his being driven by unconscious, irrational and often conflicting motivations.

Obviously the teaching process should not become as intense or as therapeutic as a psychiatrist's encounter group. The dynamic must be kept within the purpose of the sessions. Yet the ethical growth process within a group takes on a curative aspect which cannot be avoided. The procedure requires that the chaplain or other leader be trained to work in a manner that enables him to accomplish more than didactic instruction.

The active participant in such a group also has the opportunity to widen his appreciation of the environment in which he lives. He hears others speak of life situations, attitudes, and beliefs which differ from his own. He will hear of places he has never seen, and he will perceive, in a second-hand fashion, feelings which have been foreign to him. To the extent that he is serious about his participation in the group, he will evaluate this input as meaningful.

THE FREEDOM TO CHOOSE

The group makes possible human self-development in that it has the capacity to set persons free so that they can make responsible choices. Without options from which to select, an individual is not a person. In fact, unless he is free he is not human. He has no part in directing his own life, responding to whatever he believes most dearly, or making his own impression on the world.

Ideally the group being led by the chaplain or other selected leader can accomplish these things:

1. It can influence each serviceman so that he is able to see options which have been concealed. The group process exposes choices which have been hidden by circumstance and obscured by the individual's refusal to look.
2. It can set clearly in view the beliefs, motives, and ideas on which prior choices have been made.
3. It can disclose the individual's neurotic blocks to the making of new choices. In its context the group alleviates any anxiety accompanying such a disclosure by signifying that numerous blocks are the common condition of all who are present.
4. It can bring into view each participant's conflicts between his behavior and beliefs.
5. It can make the psychological demand that each participant make new choices which integrate rather than fragment the person.

In this connection, Rollo May spoke with approval of an aspect of Jean Paul Sartre's philosophy:

> We agree with the fundamental Sartian precept that the individual has no recourse from the necessity of making final decisions for himself, and that his existence as a person hangs

> or falls in these choices; and to make them in the last analysis in freedom and isolation may require literally as well as figuratively an agony of anxiety and inward struggle.[4]

May is correct in stressing the need for freedom, and the isolation that each person experiences in making the significant choices of his life.

Properly utilized, the group is a tool for making this freedom possible. It also can function as a supportive element to modify each participant's sense of isolation.

ALLEVIATION OF ANXIETY

The making of choices is accompanied by anxiety. On some occasions, this is a modest feeling of small significance. On other occasions, and more pronounced in some people than in others, the levels of anxiety are high. Of course, many of the decisions people make are important, important to themselves and important to others. It is exceptional, then, for a significant decision to be made apart from feelings of ambiguity. In all cases a decision, in that it is not a conclusion, has elements of doubt surrounding it.

However that may be, there is a feeling of ambiguity which is more basic and which applies to all. That ambiguity oscillates between a person's desire to be free and his yearning to remain in a state of dependency. It produces anxiety because no one really wants to remain, as it were, a barnacle fixed to an old ship, nor does he welcome the risk of non-survival when he cuts himself loose.

The chaplain who properly leads a group process enables the service person to make a break with his dependency-seeking behavior (or non-behavior). Through creating an accepting atmosphere in the group, the chaplain indicates that the making of free choices does not carry with it a life-threatening risk. Indeed, the risk is always there when one acts so as to assert his essential humanity. All struggle, doubt, and conflict cannot be removed from the milieu in which free choice is made. Yet the fearful aspect of these things can be diminished within a small community of acceptance.

Paradoxically, the group furnishes a setting in which dependency needs are met and, at the same time, denied. Anyone seeking to develop his human self needs a judicious mixture of support and non-support. He needs succor and he needs rejection. The group can supply the dependency need when it must be met, but it can insist that an individual really make his own choice in absolute liberty. The group does not say, "This is the way it has got to be," except to decline to make for the individual the self developing decision that he must make for himself. The group may contain members who are didactic in their demands on others, but the entire group impression is an invitation for each one to be his own person.

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[4] *Man's Search for Himself* (New York: Signet Books, 1953) p. 143.

BOOK REVIEWS

Peer Program For Youth

Ardyth Hebeisen
Minneapolis: Augsburg Publishing House, 1973

This is a handbook on the care and feeding of adolescents. The book explores a fascinating facet of the terrible teens, the time of anxiety and identity crisis. Adolescence is that age of awkwardness and feeling "not-OK" about oneself, and of grasping frantically at any straw of self confidence and peer-group acceptance. Most of us have forgotten the pain, and we look back on this time in our own lives through the soft amber filter of nostalgia. For your son or daughter or the teenage member of your youth group, however, this is reality time—here and now. And this book is very much a "now" book.

The book has good credentials. It is a summary of the findings of a three-year research project recently completed by the author. Ms. Hebeisen conducted the project under the auspices of the Youth Research Center and with the funding of a grant from the National Institute of Mental Health. The project resulted in a youth program called PEER, an acronym for Positive Educational Experiences in Relationships.

PEER is a packaged, pre-designed program designed to facilitate positive relationships among teenagers. It requires the leader to provide a climate for the group experience and to take an administrative role by guiding the group through them.

The program begins with a week-end retreat where basic relationship-building concepts are established. It continues for the following ten weeks, the participants meeting once weekly for a 2½ hour session. Each of the weekly group sessions contains four parts: 1) goal setting, 2) establishing the primary task for that meeting, 3) listening to a mini-lecture on basic concepts in building relationships, and 4) applying relationship skill development. There is a chapter in the book for each one of the ten meetings.

The author is quick to point out that the PEER program contrasts with encounter or sensitivity group approaches by being a structured series of educational experiences. The focus is on the strengths and potentials of the young participants, each discovering his strengths, building communication skills, practicing relationships with people in need and identifying what he values in life. The emphasis is on growth.

For the person who is presently working as a youth leader, for the parent of teenagers or for anyone who is even remotely interested in

young people, this book provides provocative reading. It is designed to enable adults to help young people successfully cross over the troubled waters of adolescence—rather than just enduring liferaft survival until young adulthood is reached—and to transform adolescence into a time of real growth in preparation for a fuller and brighter future.

Chaplain (LTC) David G. Boyce

PAUL TOURNIER'S MEDICINE OF THE WHOLE PERSON

Waco, Texas: Word Books, 1973

This book is a "birthday card," a happy one addressed to a giant of the 20th century on the occasion of his 75th birthday—Dr. Paul Tournier. The card contains signatures, in the form of short essays, from thirty-nine celebrants including general practitioners, internists, psychiatrists, surgeons, doctors' wives and specialists in varied disciplines from several countries. Dr. Robert Bone, M.D., Internal Medicine, Corsicana, Texas, signs the card, "Paul Tournier . . . translated the Christian faith for me in a way of life which I can share with my patients and colleagues." Dr. Rougemont, Surgeon, Lyon, France, signs the card, "You must have observed that many men and women are in trouble with themselves . . . and in your case, they finally found someone who would listen and try to understand without judging." Ms. Elizabeth Sosnowski, wife of J. Richard Sosnowski, M.D., Charleston, South Carolina, signs the card, "It was a turning point in our lives. After hearing Dr. Tournier tell his story the first evening, we felt the trip had been worthwhile, even if we went home the next day." Ms. Hazel B. Goddard, Psychologist, Wheaton, Illinois, signs the card, "May God grant you many more."

It is obvious that this book will be a joy and delight to all the members of Dr. Tournier's world-wide fan club. It is a festive book of testimonials honoring this beloved man—physician, psychiatrist, theologian and author.

For the reader who is unfamiliar with Dr. Tournier and his work, the book will serve as a brief and palatable introduction to what the good doctor calls Medicine of the Whole Person. This is a concept of medicine dedicated to treating the patient as a person rather than as an object. Among its objectives are: 1) helping patients find the meaning of their sickness and their lives, 2) discovering a specific ethical approach to their environment, 3) opening sources of love for themselves and their fellow men, and 4) finding strength through community for a new responsibility toward themselves and others.

This is a happy book. It is good medicine.

Chaplain (LTC) David G. Boyce

VALUE CLARIFICATION AS LEARNING PROCESS: A GUIDEBOOK
and
VALUE CLARIFICATION AS LEARNING PROCESS: A SOURCEBOOK

Brian P. Hall
New York: Paulist Press, 1973

Values are a central concern of chaplains both personally and professionally. Recently social scientists and educators have developed a fresh approach to value education, namely, value clarification. This new strategy posits that man's institutions can either trap him or set him free according to how these institutions set their priorities of values. Value clarification further postulates that a person is continually developing his values; values are not static and must be re-chosen as one grows.

This book provides the chaplain with the experiences and skills which will enable him to use value clarification with the people with whom he works. There are exercises and projects designed to help people examine and clarify their values. Games, case studies, group dynamics, and audio-visual aids are described in such a way as to enable the chaplain to adapt and use them immediately. The materials lend themselves to Human Self-Development, Human Relations, and Family Life programs.

The *Guidebook* is divided into four parts. Part I contains a definition of value, value-ranking, and value indicators. Part II treats value clarification techniques. Part III explains and offers several conference designs and formats. Part IV contains fresh classroom techniques. The substance of the book centers around value and self, value and work, value and time, value and leisure, and value and environment.

This book is for use with both students and teachers. It is designed so that the exercises and experiences in each part can be used with either beginning students, qualified teachers, or professional instructors. Thus you will find materials and resources ranging from a one-class session, all the way to an intensive three-day conference for professionals.

The *Guidebook* is a companion volume to the *Sourcebook*, which gives information, exercises, and strategies in an expanded form. Together they are especially valuable for those chaplains who use experiential learning techniques in small group settings.

Chaplain (LTC) Joseph E. Galle III

WE CAN HAVE BETTER MARRIAGES (if we really want them)

David and Vera Mace
Nashville: Abingdon Press, 1974

David and Vera Mace have devoted a lifetime to the promotion of better marriages. Confronted with the mounting publicity for alternative lifestyles currently being discussed, they answer that there is another option besides that of choosing between traditional marriage and the experimental (not really new) lifestyles. They believe that marriage is in transition from a rigid authoritarian institution to a more satisfying "companionship" structure.

The book states that "marriage today can be very rewarding, but is also very difficult; and the rewards come only to those who recognize that success in it calls for as much intelligence and skill as success in a career or any other enterprise" (p. 65). This is an important observation—and chaplains need to stress it.

Since 1962 the Maces have been experimenting with methods of group work to enable married couples to help each other enrich their marriages. Based on the success they have experienced with such encounter groups, the authors make what I consider to be a rather unrealistic appeal for married couples to unite in a national Association of Couples for Marriage Enrichment (ACME). Although I agree with one of the organization's objectives: "to provide and to promote in our community effective services to foster better marriages" (p. 161), I believe that a national organization is too idealistic an undertaking, however good the Maces' intentions. Mere public disclosure of existing stable marriages will have little positive effect on the many couples today who are experiencing the personal tragedy of a troubled marriage. It is true that we are very vague at this time about any replacements for traditional marriage but undoubtedly any new forms that develop will need to be more than a patching up of the old institution. The companionship ideal is certainly a worthy goal for many marriages, but it may not be the final answer for our age.

We Can Have Better Marriages will delight those people searching for a positive viewpoint toward marriage today. The book is of special value to chaplains for its excellent bibliography of the best forty books on marriage.

Amelia D. Libby

MARANATHA

William J. Fulco, S.J.
Paramus, N.J.: Paulist Press, 1973

This beautiful book is clearly a labor of love on the part of William J. Fulco, S.J., an Assistant Professor of Scripture at the Jesuit School of Theology, Berkeley, California. Indeed, some passages seem better sung than read. Admitting that various editors may well have shared in creating the final Johannine compositions in Scripture, Father Fulco nevertheless presupposes a basic literary unity in the Gospel of John and the three letters attributed to Saint John. He also uses the Apocalypse occasionally because most scholars place it in the Johannine School.

MARANATHA! This was the Christians' first battle cry. An Aramaic expression taking us all the way back to the Apostles and the earliest Christians, the word means "Our Lord, Come!" Although the very first Christian community quickly changed from speaking Aramaic to speaking Greek, this word remained. Like *Amen* and *Alleluia, Maranatha* became a liturgical expression of the early Church (I Cor. 16:22).

Whoever reads this book will understand why MARANATHA could be his own battle cry today. The author claims that Christians are scared off by John's writings. He seems too mystical, too spiritual, too lofty for our small wings. Who has the erudition to fathom his mysterious milieu!

Father Fulco is reassuring. We really don't need all the wisdom of Gnosticism, Greek philosophy and Rudolf Bultmann in order to understand John. The author of this book guides us through John with great ease and comfort. He tells us that "prayer is probably a better tool for understanding John than reading a wealth of commentaries."

Faced with the meaninglessness of life, the human soul craves meaning. The pages of the Old Testament echo this human search. Today's rush toward the Guru, its fascination with astrology, its absorption in the occult, the popularity of "Superstar," "Godspell" and "The Exorcist" all persuade the observer that this ancient search is still going on passionately.

Maranatha is a Christian's guide through the cosmos. Father Fulco places the reader at John's elbow, helping the reader to ponder and theologize with the evangelist—and in a beautiful way to experience the presence of the Holy Spirit. It seems obvious that no mere man on his own could dream up those concepts, could paint them in words so

beautiful and meaningful. I've always believed that the Bible is *inspired.* In *Maranatha*, I experienced with great personal feeling what that word really means.

Insisting that John's writings are of Hebrew and not of Greek orientation, Father Fulco convinces us that the evangelist is not an abstract philosopher; rather he is a down-to-earth, flesh and blood theologian. The terms *way, truth, life, light* and *word* are not archaic flights of fancy but dynamic, gutsy and easily recognizable realities.

With the author we follow the evangelist through the Grand March of pre-history, history and post-history. God brings forth the Son as ALPHA (the Beginning). The Son brings the Father to us by becoming incarnate in Creation. Christ remains with us "until the end of the world" in the dynamic activity of the Holy Spirit. Then finally at the end of this world the Son as Omega (the End) will lead us to the Father. This is our eternal destiny.

The price we must pay for passage on this journey is repeated over and over again with cumulative impact. We must love our neighbor! When we do so, we do not merely imitate Christ; we share, in a very real sense, in the life of God!

This love of neighbor is the price we pay to be a child of God, and it is a constant ongoing price, far more difficult than a weekly trip to church.

That the author is a biblical scholar is clear; yet he writes in ordinary English. I feel that I have been given a key to the Fourth Gospel. Although the title's explanatory phrase frightened me—"REFLECTIONS ON THE MYSTICAL THEOLOGY OF JOHN THE EVANGELIST"—Father Fulco makes it all seem understandable and beautiful.

I would recommend this book to every priest and minister. Not only will it enlighten your understanding, but it will also strengthen your faith. You will thrill to the realization that you are a child of God, that you belong to God's people, that Jesus brought the Father to you, that in the Holy Spirit he will bring you back to the Father! MARANATHA!

Chaplain (MAJ) Roger T. Dunn

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